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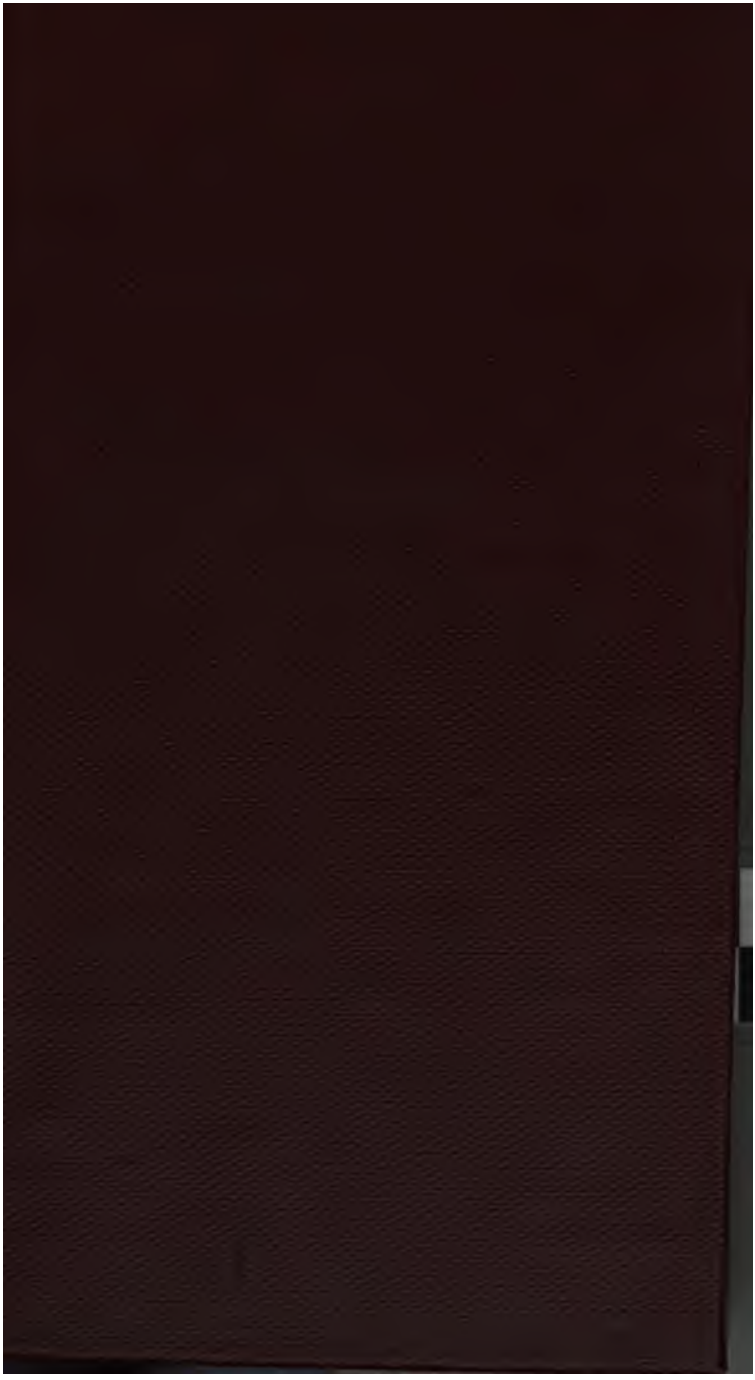

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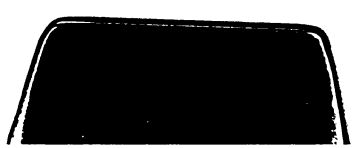

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DEFENCE,

CONTAINING THE AUTHOR'S

RENUNCIATION OF UNIVERSALISM,

EXPLAINED AND ENLARGED;

THE NOTICES AND ASPERSIONS OF

UNIVERSALIST EDITORS,

ANSWERED AND REPELLED;

ARGUMENTS AND PRINCIPLES OF UNIVERSALISTS,

EXAMINED AND EXPLODED, AND

RELIGION AND REVELATION VINDICATED,

AGAINST

SKEPTICISM AND INFIDELITY.

BY LEWIS C. TODD.

"As we have received mercy we faint not, but have RENOUNCED the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves unto every man's conscience in the sight of God." II. *Corinthians* iv. 1, 2.

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PREFACE.

"At thirty, man suspects himself a fool,
Knows it at forty, and reforms his plan."—*Young.*

Good reader, in Chapter I. of this book, you will find a "Renunciation of Universalism," made in the spring of 1833; with some notes now appended, in consequence of the attacks of universalists. Upon reflection and observation, I became convinced that there are some people so good that they need no penal restraints; but that there are many others so bad that nothing but *fear of penal sufferings* will restrain them; and indeed some too bad to be restrained by any thing. Such I learned to be the melancholy but true picture of human nature. And as such I became satisfied, that universalism possessed not enough of *terrour* to restrain the corrupt part of mankind from crime. True, the terrours of hell, or gehenna, have not restrained *all* the wicked; but they have co-operated much with human laws to secure the peace of society. With these views, I reviewed the question in the light of scripture; and became convinced, that universalism is not the doctrine of Christ and the apostles. Hence I conceived it my duty to renounce that doctrine. But having strong feelings of affection toward many universalists, I concluded to do it in language of kindness. And as I was heartily tired of theological controversy, I tried to avoid any appearance of hostile intentions toward them; and admitted much in favour of their morality, while I said not a *word or syllable*, in the Renunciation, against the morality of any of them. Yet I suggested, that the *doctrine* did not operate as a restraint on the vicious so as to reform them. This I had fondly hoped would render any personal attack from them unnecessary. But very soon universalist papers began their attacks upon *me* and my *motives*, from the banks of the Mississippi to the coasts of Maine! But these men had always represented themselves, as distinguished from all other sects in the world, as a non-persecuting, charitable, benevolent, peaceable people; of course they must have an excuse *for* disregarding the solemn *truths* of the Renunciation; and waging a *personal war* with its author.—They therefore accused me of persecuting them—of slandering them—of calling them all immoral, &c.! Had they attacked only the positions of the Renunciation, instead of *me*, this book would never have been written. I intended to have nothing farther to do with universalism; but found

not only editors, &c. but many unprincipled men offended with me! And all those who have personally abused me, and who seem to be so enraged at me for giving my honest opinion on a general subject, were persons of no moral character, *except the editors and preachers.* I do not recollect that I have been abused or blamed for my opinion, by a single man of moral habits, except these writers. This makes me think, that I am not so much to blame for *thinking*, as they suppose. I regret that men will *fight* for opinion. What are opinions? They have neither *form*, *figure*, *visibility*, *solidity*, *colour*, nor *gravity*! Yet they have been the pretext for alienating friends, whelming nations in blood, and involving millions in ruin. Editors might have quarrelled about *opinions* till they were grey for all me; but their aspersions against *me*, I confess did not tend to convince me that universalism made men charitable; they were considered uncalled for, unjust, and cruel. And as far as I am acquainted, every honourable and candid universalist is of the same opinion. Being thus accused and condemned, I thought it proper to give my assailants a few *gentle touches* of the pen. If I have touched them harder in my personal defence against their personal attacks, in Chapter II. than was necessary, it was not intended. It is true, that I sometimes found it difficult, to restrain the pen in repelling their personal abuse; and I held it back with all my might, sometimes, lest it should scratch them too much. I disclaim all intention to injure them *as men*, or to impeach, in the least, their individual and private characters. For if I cannot sustain my own opinions without becoming the assassin of private character, I had rather they would go unsustained. I found it necessary to remark upon the conduct of many professors of the doctrine without particularizing individuals; but they are in the midst of community; and those, who do not know that I speak truth on the subject, are at liberty to think me mistaken.

Chapter III. contains a small part of my arguments against the *doctrine*. It is only a sketch of proof. To go over the whole ground of controversy would require volumes. There are many imperfections in it of a literary kind; and many ideas are so briefly, or partially, or imperfectly expressed, that my opponents may easily find meanings that I never intended. The work was not intended as a display of learning or talent. It is perfectly an extemporaneous composition. Commenced in October last, it was written in about three months; and mostly at leisure times, between circuit appointments. Indeed much of it was never *read over* until it was in type. But it is thought to be in-

telligible and sufficient for honest inquirers. That it will either convince or confound such, as "convinced against their will, are of the same opinion still," I have not the vanity to suppose. I think it cannot be *fairly* controverted in its general and leading arguments.

Having succeeded in defending myself against the assaults of my old brethren in the ministry, whom I esteemed much, I now forgive their unjust aspersions; and feel perfectly friendly toward them all. If they now feel disposed to bury the *tomahawk* as respects individual crimination; and do the best they can with my arguments on general *principles*, I think there will be no occasion to reply. But if they say, "our voice is still for war," and "gird on the sword" of personal wrath, I shall be governed by circumstances. Though I stand alone, like David, surrounded with a host of Goliahs—no—I will not say what I shall do.

After all that had been said by men, who knew not, and could not judge my motives, I should not have attempted a defence, had not their aspersions been echoed over by the unprincipled part of society, who love mischief. Such a worthless and miserable brotherhood, (unfortunately for honourable universalists,) cling to their cause, echo their sayings, fight their battles, and blight their system with an incurable curse. Such characters *knew certain* that I could make no defence; that I could not adduce a *single passage of Scripture*; and *dare* not contradict the sayings of *their* leaders, if they were ever so false, on account of their unbounded talent to make out what they wish right or wrong!

I never loved publick life. But friends urged, and I yielded. My object has always been to *do good*. Most of my publick labours have doubtless been useful; as they had no necessary connexion with the question, whether *all* will certainly be saved or not. And when I found by actual experiment, that universalism could not be successfully used to persuade people to be good, I thought it *consistent* to abandon it. I always professed to be fallible; always said I did not *know* that all would be saved; always said I would *renounce* the doctrine, should I ever be convinced it was errour. If my converts have followed my advice, and lead *good lives*, they will do well enough; if not, it is their own fault. Is it such an unheard of thing, that one should change his opinion on one point, that it must be wafted over half the world, and arouse the sleepless vengeance of all the professors of exclusive charity? Must I be proclaimed over the globe as a liar, a hypocrite, an impostor, an atheist, &c. for changing my views on one question? Have not my persecutors *changed their opinions* of

me by their own confessions? Why may not my own opinions change as well as theirs?

My ideas in this book are original, as I have never read much against universalism. How far my views now accord with those of any body of people, I scarcely know, having never read their systems much; but I have given *my own views*; and no body is responsible for the ideas but myself. On the other hand, I am responsible for no opinions but such as I voluntarily lay before the publick. Let no man accuse me of holding doctrines, or saying things that I have never written.

Chapter IV. was written and published by the author in the latter part of the "Genius of Liberty." I have given it here, because many conceived it capable of doing much good; as it is a clear and brief vindication of revealed religion; though about one-third of it as originally published, is now omitted for want of room. The Renunciation has already produced much effect in the region where it appeared. And this book will do much in improving universalists, while it will convince many that their doctrine is but a pleasing vision, unsupported by reason and Scripture, and never to be realized. And when the author shall sleep, cold and unconscious in the silent grave, where the storms of sectarian malice will fall in vain, he believes this book will be doing good—that it will be some instrumental in restraining the young, the giddy, and the passionate, from vice and ruin—will sometimes shake a criminal purpose—sometimes palsy the daring hand ere it strike a fatal blow; and blast the embryos of blood and horrour, ere they wring the soul with unavailing anguish.—Lord grant it.

Erie, Pa. Feb. 17, 1834.

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CHAPTER I.

RENUNCIATION OF UNIVERSALISM.

HAVING become sufficiently established in my doubts of the truth and utility of the universalian doctrine, as a system, I now think it my duty to lay my dissent before the publick.

That this important change in my sentiments and feelings may be the better understood, I shall give a partial or brief history of the operations of my mind. Passing over the reflections of early life, suffice it to say, that I became a preacher of universal salvation; and was ordained as such in Fairfield, Herkimer co. N. Y. about eight years ago.* I believed the doctrine true, and thought, that in proportion as it was propagated, mankind would become good and happy. I preached in different parts far and near; and itinerated over an extensive region of country, suffering the excesses of heat and cold, and the pitiless peltings of stormy skies, and muddy roads. No danger or effort did I consider too great that was possible; for I believe, for a number of years, I should often have rejoiced in the martyr's privilege of attesting my faith. Some years since, however, I occasionally reflected that, although the doctrine

* The universalist papers of New-York, as well as Rev. S. H. Smith, universalist preacher of Clinton, (N. Y.) interpret this to mean, that I commenced *preaching* only eight years ago, whereas in fact, I commenced preaching in the very region where the Renunciation was made, more than twelve years ago. For years, I preached universal salvation, without asking for any ecclesiastical connexion with universalists; but, my meaning was as I said in the Renunciation, that I became a preacher of the doctrine; (but I conceived it of no importance when,) and was *ordained* as such about eight years ago. Mr. Smith was at the ordination; and I should have supposed he might have understood me as I said, *ordained*, and not *commenced* preaching. The little *hungry Fish*, which tried to nibble something from the Renunciation at Jamestown, immediately after its appearance, did not so much as *bite* at that point, although it knew that I had preached in that place more than twelve years ago.

had spread much faster than I had anticipated, it did not seem to produce the effects I had expected. This gradually cooled my ardour and diminished my zeal, so that for some years I cared but little whether I preached or not. In this state of mind, believing universalism to be the true sense of the Bible when rightly construed; and being unable to see any considerable good resulting from the system, I was much inclined to doubt divine revelation.* I could not go entirely into infidelity, nor feel much confidence in revelation. At length I heard of the bewitching fascinations of the infidelity of New-York; and read most of the eloquent effusions of that woman, who prostituted the splendid gifts, which heaven gave to honour and adorn her sex, to the execrable business of sapping the foundations of social order, and overturning the fair fabrick of female honour and happiness, and pouring corruption deep and boundless over all the sacred demarcations that distinguish mankind from brutes.

At first, my mind was awfully contaminated with her sweeping and ruinous principles. But upon more deliberate reflection, I saw the vortex into which such principles must inevitably draw mankind. I saw it would be in the moral world like putting out the sun and moon and every star in the natural, barely because men had eyes of their own to see with. Such was my state of mind two years ago. I saw the necessity of religion, but still had only a cold,

* Editors, &c. thought they had a great advantage of me, because I was honest enough to own, that I had been, at times, *inclined* to doubt divine revelation. Such *inclination* to doubt was not willingly cherished and entertained. Now if the editors will risk their reputation with their brethren, and their interest with their subscribers, by declaring, *upon their honour*, that they were never inclined to doubt divine revelation in the common acceptation of the phrase; and if they will take as much pains in their papers, and devote as much room, to expose the faults of infidels, to unpeach their motives, vilify and burlesque their actions, &c. as they have those of professed friends of christianity, for one year, I shall doubt *not* the evident change in the moral complexion of their paper; *but more* than *three-fourths* of their subscribers would *discontinue*.

dark, and inefficient faith in any. At times I was extremely unhappy, so much so as almost to wish for death.* The conversion of Dr. Stedman, of Mayville, has been a subject with me of much reflection. I knew his former business

* Universalist editors have attempted to prove from this paragraph, that I was an *atheist* for two years or more previous to my Renunciation. They wish to make this out, because they have always pretended that no universalist ever changed his views. Although hundreds who were once *considered* universalists—who professed to be, and were as much so to all appearance as any body, have been known to renounce the scheme, yet it is at once declared that they never were universalists. There can be no doubt, if Hosea Ballou, the very father of modern universalism, were to renounce his sentiments on this point, the whole phalanx of universalist editors would make it out clearly that he never was a universalist. Many there are, who have been heard to say "Mr. Todd is the best universalist preacher I ever heard. He proves his doctrine by such clear and convincing arguments. He does not blackguard so much as some of them. And he preaches so much practice as well as doctrine, that nobody can find any fault with many of his discourses." And now the same persons have been heard to say, "Mr. Todd never was a *real* universalist. He never understood the doctrine. I always *knew* he was dishonest, though I used to stand up for him," &c. Others say, "he was so destitute of the true principles of universalism, it is no wonder his writings and preaching should do no good." The same persons say again, "his writings stand as a bulwark around universalism which he can never overthrow." Dr. Dahforth of Laona, wrote me thus, "the universalists of this county have long flattered themselves, that they had one, who was able to defend their cause against all opposition! But now how fallen! How has the mighty fallen!" &c. It is a great pity any body should fall; but from the account universalists give of themselves, I should think them the last people in the world to trample upon one because he had been so unfortunate as to fall. Many other wild, contradictory, and absurd things have been said; and all in consequence of one man's opinion on one question! I had no idea before of the vast importance that could be attached to my ideas! I find my words are watched; and my most trifling expressions—even some that I never make, are reported to universalist editors for publication.—Nay, if I happen to *spit*, it is published! (See note page 74.)

I did not say in the Renunciation that I had been an *atheist*. The infidels of New-York were atheists or nearly so; but the question whether there be a God was not the principal question discussed in their writings. They generally wrote on political and philosophical principles; and their discussions were such as tended to draw the mind from the religion of the Bible—to weaken our faith, and embitter our feelings toward the teachers of piety. So far, "my mind was contaminated with her ruinous principles," but I never got so far as to be an atheist. One would suppose, by *their being so sure that I* was an atheist, that they considered athe-

was very lucrative, and I persuaded myself that he had become externally religious for the sake of still increasing his pecuniary business. For he was such a strong and enlightened infidel that I was persuaded nothing but God could really convert him to christianity, and I doubted whether God would interpose for any such purpose. But, last summer when I found that same man had abandoned all his lucrative business, and gone into the world to preach; —that he had left wealth and affluence and all earthly comforts behind him—when I reflected that he had been avaricious and worldly and skeptical as any other man; and that he was now liberal and kind, and his whole soul now devoted to religion, and was even willing to be a *methodist*; all this satisfied me that he was indeed converted by the invisible agency of the Holy Spirit. This, together with some other things not necessary to be named, made some peculiarly serious impressions upon my mind. I began to look with renewed and deeper attention upon the system of universalism as I professed it. I had seen it rise and spread in all directions. At first I knew of only two or three advocates of the system, now there were hundreds. Thousands were becoming its friends, and I thought it indicated an ultimate triumph over all other systems. So its friends generally seem to believe.

This often induced me to look forward to future generations, and contemplate them and their condition as though they were to be my children. Something would seem to ask, "what will be their social, moral, and religious state? Are the effects of the doctrine *now* (so far as they are visible to observation from the multitude that profess it) such as to promise any substantial and lasting good to future

ism a common failing in the fraternity. Be that as it may, I never was an atheist, and never professed to be; and do not recollect that I ever had a doubt of the existence of a Supreme Being in my life. Theoretical atheism I consider proof of mental aberration. I *think it the result* of an intense effort to comprehend what is incomprehensible.

ages, when it comes to be ultimately universal? Are men more apt to be honest, benevolent, social, kind, humble, tolerant, and pious, in consequence of being converted to universalism? Are such abandoned and black-hearted wretches, as love to trample in scorn upon every thing sacred, made to tremble and stand abashed by this doctrine? Are the wicked reformed or restrained by its powerful influence?" Such like questions often crowded upon my mind with such affecting and overwhelming energy, that I looked around with deep solicitude to see its good effects. I began earnestly to review the course generally pursued by universalists, with a view to judge of the common effects of the doctrine. I ardently desired to see the boasted good, which I and others had ascribed to it. But the more I looked the more I must confess I discovered a moral waste.*

* *Moral waste* here might seem to convey a different idea from that intended. My meaning (as may be seen from other parts of the Renunciation,) was not that universalists were immoral; but that however moral they might be, I had no evidence that universalism made them so. Men might be moral, and yet believe the moon to be a great cheese! But that would not prove the *doctrine*, that the moon is a great cheese, tends to promote morality. The plain sense of the words is, that I could *see no moral good whatever* in the *effects* of the doctrine; though I might find many good people who believed it. Is it not known, that men may be moral, although they believe many things that have no moral effect on them whatever? I have known many moral men become universalists and continue moral. And I have known many very immoral persons, who had no principles or religion, who had neglected the subject, till their attention became aroused to universalism. They have believed, but not reformed! When persons of good morality continue so after embracing universalism, it is reasonable to conclude, that habit or other things produce the good effect. But let universalism be preached to vicious and immoral persons in all the forms that it admits of—though they may easily be made to believe it, their habits will not alter in consequence of being convinced.—I never did know a vicious person reformed and made better by becoming a universalist. And from good authority, I shall show in this book, that universalism has done no more good in other hands than in mine. To my own knowledge, and that of the community, universalism, in places where "our venerable Br. Stacy" has laboured for two or three years past, has reformed not the drinking, the gambling, the profane or the vicious, in the least. The editors have poured out their vials of "charity" upon me like torrents for persecuting universalists, calling them immoral, &c. in the Renunciation. But where do they find it? I challenge the whole corps of

I had seen the blessed influence of the doctrine spread out often on paper, but I could not see them any where else! No—God knows I am honest in this assertion. I do not feel to abuse the denomination, but it is true, that I could not for my life see any good resulting to society from the sentiment. This conviction rolled in upon my mind and my feelings with tremendous effect. Alas—thought I, have I been spending "my labour for that which satisfieth not!" Are all my efforts useless, and only tending to make looser the restraints of religion and virtue? I recollected of delivering a discourse in this place a year ago last winter, published in the 1st volume of the Genius of Liberty, designed to arouse universalists to something like a religious course, if they did not mean indeed to identify their cause with infidelity. I was given to understand that they wanted no such preaching, and although frequently solicited to preach here since, my answer has been substantially, that I would when I was satisfied they wanted to learn how to be-

universalist editors to find a single word against the morals of universalists in the Renunciation. I did not, at the time, intend to take any hostile course against universalists; nor did I intend to either preach or write against any christian sect. I intended to let "mad opinions" take care of themselves. I intended to judge all opinions by their practical utility, and all men by their practical goodness. To promote the christian virtues, and persuade to a good life was my grand object; and I had found universalism to be of no use in such a work. This is the great sin: for which I have been made to feel the vengeance of the "only non-persecuting denomination." I have still taught that all the good will be saved. But the editors are not satisfied with that. It is not liberal enough. They wish to have it distinctly and clearly understood, that more than the good, all the wicked too, will certainly be saved! They think the wicked will be very likely to reform if they are sure they will be saved at all events! I am perfectly willing the vicious should have the trouble to fear the damnation of hell, or else take the trouble to reform. Most all the universalists, who are generally considered candid and virtuous men, (except these writers,) so far as I have conversed with them on the subject, acknowledge, that they have the best evidence that the nature of the subject admits of, that the belief that all will be saved positively and unconditionally, has no good effect in the piety and morals of men. They admit that the course pursued toward me, by a class of men, for the honest expression of *my views* on that subject, is full proof that universalism does not *make* men tolerant.

come better. But with these impressions, I was obliged still to be a universalist; for I could not make up my mind fully to be an infidel, and viewed all the doctrines of the orthodox almost with abhorrence. I could much easier have gone into infidelity than orthodoxy. My prejudices were so strong against the orthodox generally, that I misapprehended many of their sentiments, and believed them all either very ignorant or unprincipled hypocrites.

With such feelings, I concluded one Sunday last summer to go in and hear Mr. Gillet, of the Presbyterian church in this village. My object principally was to enable myself to expose some of the gross inconsistencies of his doctrine.—But he preached on practical social duties; I was highly pleased and edified with the whole discourse. In the afternoon I went again, and discovered as I thought some errours, but in consequence of the happy effect of his first sermon, I could not feel it in my heart to find any fault with him before the publick; for I found myself beginning to respect his feelings, which I had formerly sported with in a very wanton manner; and had verily thought I was serving God in so doing. Soon after I heard him again, and finally was induced to hear as often as possible; for the more I heard the more satisfied I was that his grand object was not to oppress and injure human society as I had supposed, but to upbuild practical religion and morality, and thus subserve the best interests of men, as well as to promote the declarative glory of God. I had certainly supposed that presbyterian clergymen were the most unprincipled men in the world, though from their superiour literary attainments, I did not hold them in such perfect contempt as I did the methodist clergy. But upon becoming acquainted with the above individual, I was constrained to perceive that I had been blind with prejudice; and was further persuaded by degrees that his preaching and general views were useful to the community around him.

Last winter I attended the protracted meeting in this

place, to see if indeed they conducted it in the ludicrous and revolting manner represented by their opponents.—Candour demands of me the statement that I heard not a single sarcastick expression or unchristian insinuation, or any thing else, more than serious practical preaching, and impressive appeals to sinners to come to Christ and live.—There were some things that infidels might not approve, and that abandoned people might condemn; but I think there was nothing that any *christian* could be displeased with.

About this time it began to be talked that I had renounced universalism. I had not done it, neither had I determined that I should. I was dissatisfied with it, as being not calculated to build up serious and devout societies; but I dared not immediately renounce it, through fear that my objections were the result of some intellectual hallucination, or temporary prejudice, or hypochondrical affection, and might finally wear off. Being thus circumstanced, I felt it improper for me to urge upon my readers a belief in universal salvation. It was also equally improper for me to urge objections to the theory until I should become fully established either against or for it. Therefore I took the only course remaining for me, which was to confine my publick remarks to subjects not immediately connected with the question, and to urge upon my readers such considerations as I believed would be useful to them.

Although I have for some time thought I should ultimately renounce the doctrine, yet I was determined not to do it so hastily as not to be fully conscious of doing right. I published an article in the 44th No. 2d volume Genius of Liberty, from the Boston Trumpet, by a *Restorationist*, which professes to give an account of the religious condition of universalists generally in New England. The reader is requested to peruse it. The editor of the Trumpet asserts that it is a misrepresentation. How it may be in New England, I do not know; but this I know, that it is

not a misrepresentation of their religious condition so far as I know any thing about them. I would not speak harshly of them. My affections have clung to them with almost the grasp of desparation. Certainly as a people they deserve no evil at my hands. I only wish to speak of the general effects of the doctrine. I know individuals among them of the most amiable dispositions and characters, that would honour any profession. But I do not think their doctrine ever made them so. I candidly aver in the fear of God, that I do not believe the doctrine ever made a single soul any better than he otherwise would have been, while it has been the means of removing necessary restraints, and giving latitude to thousands, whose propensities and passions needed restraint, whereby they have indulged in criminal pursuits and gone to perdition. I only judge from what I know—from what I have seen, in reference to the general effects of the doctrine. "The tree must be known by its fruits." And after taking the *fruits* of the tree of universalism into long and deliberate and prayerful consideration, so far as I have ever seen them, I am compelled to conclude the tree is radically defective—that God never designed to give mankind a religion which would do them no good, and about which most of its friends would feel so perfectly indifferent as universalists generally do about their religion. When I learn of a *single* drunkard, or swearer, or gambler, or debauchee, or knave, being reformed in consequence of the universalist doctrine, I shall think better of its influence than I do now—for it is my solemn opinion that such an instance never occurred. And I would gladly hold up this truth to all the friends of the doctrine, and make it speak out in thunder to their consciences—and then ask them if they will still teach this doctrine to their children?

Being aroused to these considerations, I began to ask again whether the Bible did teach universalism in its own plain unsophisticated construction. In the first place, it is

manifest that *hope* and *fear* are the two great sources of human volitions. Hope is powerful when balanced by fear in inducing men to action. Men will never do much for an object because they *hope* for it, unless they *fear* that they shall not obtain it without action. Induce an avaricious man to believe that he shall become rich whether he works or not, and he may ardently *hope* to be so; but such *hope* would never induce him to work. On the other hand induce him to believe that if he works he shall become rich, and to *fear* that if he does not he will be poor, and this *hope* and *fear* together will make him active. So when we look impartially into the scriptures, we shall find the *hope* of reward and the *fear* of punishment, every where held forth, as the proper inducements to a good life. These are the inducements—they are parallel through the Bible—the one would have no practical effect without the other. In reference to this point I have examined Prof. Stewart's learned work on those original terms which define the duration of future happiness and future misery, and I think he clearly shows that the rewards and punishments of a future world are parallel and of equal duration. I know that most of universalists deny the existence of even *any* punishment in a future state. But I should certainly think it much fairer for them to say at once, that they did not regard the unvarnished sense of the Bible at all, and only used it as a kind of popular mantle in which to dress up a system of palpable infidelity.* They may come

* I do not pretend here to accuse all universalists, who deny future punishment, of dishonesty; but that they do not believe in the scriptures in their plain natural *unvarnished* sense. To bring people to their system, their principal business is to *varnish* over the scriptures so as to give them the appearance of teaching what common readers would never have suspected from the words.—The system, in my opinion, is so near deism, as to be precisely the same in its moral effects. There are many good moral deists.—Those men, who would be moral without any religious restraint, would be good moral deists; and so with this system. But such is *not the moral* constitution of all men. And as all ought to support *the laws* necessary to restrain the vicious, so all ought to support *religion* necessary to the security and execution of those laws. Such

out with a vengeance on me for saying so much; but if they must, they must—I never shrink from the convictions of right. If any man of sense can read Balfour's Essays, and other writings which I could name, and not be convinced,

universalism, I conceive to be opposed to the *unvarnished* word of God, as will appear in the third chapter of this work. And every attempt to make the scriptures teach it, only tends to lessen the confidence of men, in the authority and unequivocal language of divine revelation; and to increase unbelievers, and multiply opposers to religion; and to break the strongest chains which bind the corrupt, and save the innocent from the perjury, perfidy, and crimes of others. This is the reason why I think it would be fairer or better for mankind and for posterity, if the advocates of that doctrine would openly espouse deism. For I do not believe, that by preaching open infidelity, they could undermine the christian faith, and increase hostility to religion as fast as they do now. I think it impossible to look over the country, and trace universalism in *any* place where it prevails to any extent, and not be satisfied of this truth. Many professed universalists have told me, at different times, that they only supported universalism as a means of putting down superstition, (revealed religion,) Many preachers take a kind of dark course on the subject of future punishment. They preach *present* punishment; and all their common arguments are calculated to induce a belief that punishment must be *here* and *no where else*. Yet they do not say but there *may be* punishment in a future state! Hence, while they teach *ultra* universalism in all its material features, they hold in reserve, the advantage of taking shelter under *restorationism*, whenever they are met with Scriptures in debate, which they cannot evade, and which they must allow to teach future punishment.

Mr. *Kneeland* was for years a learned and eminent universalist teacher. He became an Atheist; and says, that the fundamental principles, taught by modern universalists and himself, are the same. That the elements of his system are all found in their arguments. That the principal universalist writers and teachers are engaged in the same *great work* that he is, viz: to bring mankind out of superstition into reason and nature. He claims the honour of acting openly and honestly in promoting the same results, which he says his universalist coadjutors are promoting in their own way. I am informed by a reputable gentleman from Boston that universalist societies in that region open their temples, and pay him for his instructions on atheism, or pantheism, which is substantially the same thing. Universalist preachers, whether honest themselves or not, hold up to the people an inefficient religion—a religion that never harrows up the guilty conscience, that never made a guilty nerve to tremble. They philosophise and speculate, until they bring their hearers into a habit of *doubting*—and they generally *doubt* on, till nothing is *undoubted* to them, except that *priestcraft* is the principal evil in the world! This fact is now well known to almost the whole community. Universalist preachers may have *good motives of action; but* their professed followers generally *look upon them as counteracting* revealed religion. They have

that materialism and atheism are at the bottom, he can do what I cannot. And I am not accustomed to shrink from an open avowal of my conclusions on account of the frowns or smiles of my fellow beings. What have I on earth to fear? In a few days I shall be in another world! And so will be the multitudes that now rage and clamour about opinions. The only object, then, worthy of me or any other man, is to do something that will gild the way from earth with peace; and leave with our children some salutary principles to guide them safely amidst the temptations of the world.

I do not intend here to discuss the subject of future punishment, though it is not impossible I may do it hereafter. Suffice it to say, I know of no argument against eternal punishment that can be drawn from the fair construction of the Scriptures. And as to the conclusions drawn from known facts, they are as much in favour of the hypothesis as against it.

Some have pretended that, as I have said and written so much for universal salvation, I have no right to come out against it now. I clung to the system as long as I conscientiously could; and having seen more and more, and reflected more and more on the subject, and its relations and tendencies, I am *fully* satisfied that I ought to abandon it. It must be because I know more than I once did, or less.

Some time in the last winter, I received of Mr. Gillet, Bishop Horne's evidences of revealed religion. I read it with increasing avidity. It was the first work I had ever read in proof of the divine authority of the Bible. Every objection that ever I thought of, and many more, were there conclusively answered. The Scriptures were supported by

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thousands of such admirers, who assume the name of universalists, laugh at their wit, and chuckle at their perversions of scripture, yet those admirers well know their instructions to be rapidly undermining the christian faith. They suppose such to be the object of universalism. Infidelity has been extended in the state of New *York and* New England by that means to a great extent.

evidence that both astonished and overwhelmed my whole mind. I thanked God that I had seen the work.

What have been my experimental impressions since, it may not be necessary to relate at this time.

The idea of separating myself from those who have been my friends, has been indeed a subject of exquisite feeling. But when contrasted with the sense of duty, there was no alternative. Those whose friendship is worth retaining will not be the less friendly because I pursue the course which my judgement dictates and my conscience approves. From what I have already seen and heard, I have reason to expect my motives will be assailed. Those men whose own motives are mercenary will impute such to me. I am now prepared in the strength of the Lord Jesus to bear whatever of calumny or reviling this act may call into being.

And I hope to possess a disposition to forgive all such uncharitable aspersions, as will grow out of the same dark prejudices and anti-christian animosities, which I have felt and cherished with blind and devoted infatuation. May that God whose free grace is as a river, forgive them and me, and bring them ultimately, by the efficiency of his spirit, to see and feel the power and truth of the religion of Christ.

For some time I have contemplated, in consequence of my conviction of the utter inefficiency of universalism, to go into private business, and retire from all publick life.—Were it not for the sweeping prevalence of infidelity, which I deprecate as subversive of the most important interests of men, I think still it would be my choice. But on the whole, I have concluded to follow the still small voice of the Deity, to go where that directs and do what that requires.

For me to doubt that God has exerted a special influence over my views and feelings for some time past, would be to doubt the evidence of my own sensations. And although these may be fallacious, yet no one can safely disregard *what he is made to feel.*

If any are astonished at the course I have taken they are no more astonished than I am. It has been brought about gradually to be sure, but by the invisible action of agents over which I had no control. If I am to blame for my present impressions, I am as much to blame because the sun shines.

It has been said and will be reiterated through the country, and I *may* be thus noticed in the universalist publications, that my object is *popularity*. I do not say that *they* are actuated by such motives, but admit that they are probably as honest as I have been. And if they really posse the charity for which they claim distinction, they will not insinuate any such thing of me. If I have been any way distinguished as a lover of popularity, or if indeed my present course was a very popular one, there might be some small ground for such a suspicion, though no ground for such a charge. But this is not true, as I am able to show that I have recently rejected opportunities to secure a much greater chance of popularity than I can ever expect from this course. If it shall be said that my object is *money*, I shall be able to exhibit *facts*, such as would satisfy any candid mind that it is not the case. I can show that I have pursued a course in my own paper, which I anticipated would subject me to a serious loss. I can also show that for some time past I have had inducements of a pecuniary kind held out to me as a promulgator of universalism far greater than I can ever expect from any other connexion. If all this does not satisfy, which kind Providence has granted me, as I think, for that express purpose, and many think me yet in reality a universalist, professing another sentiment for mercenary purposes, let them consider that this is only saying, that universalism has so little influence over its disciples, that they may profess any thing else for popularity or money! Which would be only another argument why I ought to abandon it.

However, none will impute to me such motives of action,

except such as know of no other motives of action—that have no principles,—no affections—and that never dreamed of doing any thing because it was right! And those who make such insinuations are always those very men whose sole object in their business is *professedly* money, just as if I had not as good a right to pursue my worldly interests, as other men!

I acknowledge that I have motives of action, but I deny that the expectation of either money or popular applause has any part in this business.

But I have heard men say that Paul and Peter subjected themselves to a whole life of suffering, and death itself, for the purpose of making money! From such men I expect neither justice nor mercy! Such as never act from pure and good motives are very apt to think others do not.—Men who are seldom sincere are apt to suspect the sincerity of others. Men who despise the Bible are apt to think others *must* despise it too, and such as hate religion will think others must, and will hate them if they do not.

Let it not be thought that I consider this step of mine of trifling consequence. I have approached it with the most deliberate consideration. Neither do I despise the feelings of hundreds of good friends who will feel tenderly and grievously affected with this announciation. There *are* honest and good universalists. Such will feel astonished and grieved. For them I could drop a tear, but I could not refrain from this act, and still be worthy of their regard.—So I feel, and so I must act or be a slave. God has willed that it should be so; yet let it not be supposed that I feel no affection for good universalists. I believe there are many such who will go to heaven, though I believe not that the sentiment generally makes men better. Men are not to be punished at all for being universalists, but only for wicked actions. My objections to universalism are founded *mainly* upon the fact of its inefficiency to reform the wicked, *and to promote the growth* and living energy of vital

piety. God has made us free moral agents, and he l
made us capable of obtaining a supply of worldly comfo
by the due improvement of our faculties, and of being me
urably happy; but without the improvement of these
culties, we cannot secure even the common comforts
this world. So I think the religion of our Lord Je
Christ teaches us to expect our future condition will
according to the character we form. This gives to vir
its best encouragement and brightest hopes, and to vice
most powerful restraint. It attaches the most sole
sanction to the laws of God, and binds in the strong
chains the dearest interests of men. And when we refl
that many men *will* break over all restraints—will neitl
regard the laws of honour, or humanity, the holy affecti
of kindred beings, the tears of the innocent, nor the love
God, the hopes of heaven nor the terrours of hell, w
would wish to diminish the means of restraining the wicke

The *love of God* has much in it to interest and affect t
heart of a christian, but it cannot act where it is not. \
might go to the pirate, or any cold, malicious, conscien
seared wretch, and preach the love of God to him, and
would still laugh, and whet the murdering knife for anotl
victim.

The grand object of all religion is to make men good.
For this Jesus came on earth and died. For this the ap
tles laboured and offered up their lives. For this the m
tyrs bled. And to cherish any religion which has not t
effect is to strike a fatal blow at the best interests of our ra

Sincerely and deliberately believing that such is the eff
of the universalian doctrine, I appeal to the heart searc
ing God for the purity of my motives, while I hereby pu
lickly renounce the doctrine as unscriptural and of per
cious tendency; and I withdraw from all ecclessiasti
connexion with the people called universalists.

LEWIS C. TODD.

Jamestown, May 25, 1833.

CHAPTER II.

The Notices and Aspersions of Universalist Editors and Preachers examined and repelled.

Notice of the Renunciation in the "Magazine and Advocate," of Utica. By the junior Editor.

"He that is first in his own cause, seemeth just, but his neighbour cometh and searcheth him."—*Prov.* XVIII. 17.

I do not expect to reply to any more of the aspersions of universalist editors than to vindicate myself, and my Renunciation. Having done this, I shall leave them with the publick, who have generally knowledge enough of their veracity to appreciate their statements, without much effort on my part to repel them. I did not intend to come out in any hostile form against professed universalists. And I will not say a word against any that are really friends to Christ, but I shall in this work declare many truths about a proportion of the *professors* of that system, especially some of its teachers. I do it from a sense of duty to myself, to God, and to mankind. Some of these men have long enjoyed the privilege of publishing to the world, every thing which a perverted understanding, and an imagination trained to the trade of sophistry could devise, about the subject of this review. And some might not be able *fully* to understand them without my assistance. It is now my turn to be heard in my defence.

The universalist paper at Utica is owned by *Rev. D. Skinner*; but he has a man by the name of *A. B. Grosh* in his employ as junior editor of the paper, It would seem, that this man is *hired*, for the purpose of writing such articles as the design of the paper requires, but which are too scurrilous for the editor. This *Grosh* first opened the subject of my *Renunciation* in that paper, thus:

"*Renunciation of Universalism!*—Under the above title, Lewis C. Todd, editor of the Genius of Liberty, published at Jamestown, Chautauque Co. in this state, renounces his profession of universalism. *This is what I have for some time partially expected*, save that he now inclines to believe partialism, and I expected he would have come out as he once before had done for skepticism."

This reverend scribbler seems to have *expected*, for some time, that I should "now come out as I once before had done for skepticism." A small mistake—I never did come out "once before for skepticism." I once, when young, entertained some doubts of the revelation of the Bible, and expressed those doubts. But I never came out as an advocate of those doubts—I never contended *for* skepticism; I never professed *to favour* skepticism; but only expressed some doubts, which I hoped would be removed.

But what made him "partially expect" me to renounce universalism? This is the answer—I had for several months been publishing a defence of Divine Revelation in my paper. I had also written many articles against gambling, swearing, intemperance, &c. I had expressed a warm attachment to the Bible and the interests of christianity. This was what made him think I could not be sound in "the system." This alone had induced hundreds to anticipate my Renunciation. And it was predicted and discoursed on before any other indications of it had gone from me. I doubt not that he tells the truth when he says, he expected my Renunciation. Such a course as I pursued in the last six months as editor, being devoted to religion and morality, would plainly indicate that I was getting off the ground. But did he *really* expect that I was "coming out for skepticism?" He says so. But he had *no* other evidence that I was becoming a skeptick, save that I was taking a decided stand in favour of the Bible and Religion! This seems to have aroused the apprehensions *of* many professed universalists. But this reverend editor *would have us really* believe, that he (sound reasoner) *really*

expected I was about coming out a skeptick, because I was fully and warmly vindicating the Bible and religion against infidelity and skepticism!!! But the Rev. gentleman says so, and we must believe him if we can. Again:

"He professes that his feelings have been singular for some time past, and his heart despondent; and on the whole, I had been expecting that he would again quit universalists, saying as before, he had no evidence there was a God, and if a God, that he was a good God."

Look at this. "He professes that his feelings," &c. that is, in the Renunciation. He had seen no such professions before the Renunciation appeared! Yet these professions made him, "on the whole" *expect* me to renounce, before he saw them, and before they were made!!! He is like the old woman, somebody speaks of, who would always prophesy things after they happened!

I never said, I had no evidence there was a God. That is a fabrication. The circumstance, out of which, this editor, in the plenitude of that charity for which they boast, fangled up the idea shall be explained in its place. We wrote a reply and sent to Utica requesting its insertion in their paper, designed to correct some of his mistakes; but he would *not* publish my short reply (only one sheet) lest the publick should see things as they are! Yet, these boasted champions of liberality and fairness pretend to give their opponents a fair chance to defend their cause through their papers! He had made a personal attack on me, and then was so "liberal" that he would not suffer me to defend myself against his statements! But he said some of my letter was not to the point! So he judged, meaning it did not point out exactly what he wished his readers to see. In another place, they mourn pitiously that I have put them to the *expense* of publishing my Renunciation, &c. Do they think their readers are such blunderheads as not to know, that they get pay for all they publish from their subscribers? They accuse me of demanding them to publish, &c. *Had they said* nothing about me, I should have

made no demand on them; but having noticed me I thought it right they should publish my defence. Shame to their boasted benevolence and fairness. But he excused himself that I did not pay the postage on the letter! Then he is to make up a number of calumnious statements of me, and publish them, and will refuse to publish my answer unless postage paid! That is (he thinks,) a fair specimen of universalist liberality; and declares it to have been one of my own editorial rules! If I was a universalist, I never was bad enough to adopt any such editorial rule. I required correspondents to pay their postage, but *never* refused to publish any man's reply to my personal remarks on him, because the postage was unpaid. But the poor creature of an editor did not wish his readers to see exactly that way. He, however, has the goodness to tell his readers that he received a letter from me; and to tell them that it contained certain things, which he wished them to suppose it did contain. We extract, thus,

"He says (*meaning in my letter*) no man can leave our denomination, without an effort on our part to injure him in publick estimation. Br. Smith's remarks on Mr. Todd's former desertion of universalism is an answer to this. What the common custom of universalists may be, I can hardly tell, it is so very seldom that any leave us."

By reading Mr. Smith's "Opinion" of me in the sequel, it will be seen that he means, that I once deserted universalism and became an infidel; and they did not abuse me for it! I did not mean that they abuse their brethren for becoming infidels, but for becoming attached to any other religious sect. No doubt more than ninety-nine hundredths of their proselytes become infidels more or less openly, soon after their conversion to universalism, yet the editors have always "charity" for them. There is a truly noble philanthropy in such cases—a tender sympathy. Indeed it was true that none of the professed universalists blamed me for my *doubts*, though some of them did for *letting those* doubts interfere with my profession of univer-

salism. Modern universalists and infidels seldom disagree; and when they do, it is more about the name they shall take than principle. Editors will marvel at this; but these assertions are such palpable truths, and so well known to the whole community, that I risk nothing by them.

That universalist ministers seldom leave them as a denomination, I admit. They usually become so prejudiced against true piety, that if they go off at all, it is into open infidelity. Many have gone that way; but as that was little more than changing their name, they were suffered to depart in peace from the bullies they left behind. But whenever a man of note—a preacher, has become sick of their farcical christianity, and turned to the plain and fair construction of scripture, and the promotion of piety, they have, in every case, done all they could do to injure both his feelings and his name. This their friends all know. I have known it ever since I have known the order; and every body knows it that knows them. Some years ago, a number of their preachers in Ohio came off, about the same time, assigning similar reasons to mine, and they were abused, and their motives questioned as mine have been; and a universalist preacher *never* did turn from them to any other religious sect, without being abused by them.

Remarks on the "gathering of the men of war" and Mr. Stacy's report.—(See Mag. & Advocate, Vol. 4, No. 32.)

"For the mouth of the wicked and the mouth of the deceitful are opened against me. They have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause."—*Psalm* CIX. 2, 3.

WHEN my Renunciation first appeared, *Mr. Grosh* gave it the little notice *just* referred to, and all was then silent *thereabouts for some weeks.* The Utica Magazine seemed

to be asleep—but we are not to suppose, that those managers had concluded to attend to their own business, and let a dissenter go off peaceably, without a severe flagellation. This would have been contrary to all precedent, as well as incompatible with that devotion to the growing monster, which was destined in the minds of many, to crush the christian religion forever. But the storm was gathering—the elements were in motion. There seems to have been a council held—an assembling of the "companions in arms." Mr. Stacy, universalist preacher of Columbus, Pa. was down at the time. Mr. Stacy was from the region of country where the Renunciation was made. He had conversed with its author an evening sometime previous to its appearance. This fact seemed to promise them some advantage. *Mr. Smith*, of Clinton, was acquainted with the author when young; and had some imperfect knowledge of his first introduction into the ministry. All these things were conceived important advantages, by which the author of the Renunciation might be traduced, and his publick influence diminished. They read the Renunciation, and supposing some remarks which referred to the wicked and profligate of no denomination, to allude to universalists, they verily thought it their privilege to assail the author in a spirit of malignity and persecution. The Renunciation was in fact so mild and tolerant that the orthodox generally conceived me yet a friend to universalists. And I actually was a friend to all good and candid universalists, and am yet. And I cannot but regret, that enlightened editors and preachers should have so mistaken the true interests of their cause, as to assail my motives and person instead of principles; so as to make it necessary for me to engage with them in a controversy about persons and motives instead of *principles* in which all are concerned. But as they *would* take this course, I am compelled, as Washington *advised Braddock*, to fight them in their own way.

That Mr. Stacy should visit with me, and hold a conclave

and unguarded conversation with me, as between two friends, without taking any notes, or intimating any design to publish the conversation, should, after the lapse of some months, undertake to report a garbled statement of the conversation to the world from memory alone; that my words so reported might become the ground of inferences and conclusions against me, is a kind of tell tale business only fit to grace the court of an inquisition. I have no idea that Mr. Stacy could have been guilty of such a breach of good breeding, and all the laws of courtesy, which even savages regard, had he not been drawn into it by other members of the "fraternity." Such a course has so much of meanness in it, that the mind sickens and is ashamed to contemplate it. I must think he fell a victim to the arts of others, and to designs that Satan would blush to own. I forgive the errour, as no doubt he is sorry for it.

The editors have got Mr. Stacy's signature to our reported conversation, of course hold up *his* veracity as above all question under any circumstances. Well—I have nothing to say against Mr. Stacy. I wish all his brethren were like him. I think he meant to be *middling* honest in his report, at least as far as he went with it. And who could expect him to report such parts as would prostrate the object of their labour? Was he not too some forgetful? Had he not the interests of his sect to sustain? Were there not around him a number of preachers and editors, whose "hearts burned within them" to avenge their injured craft? And was he not a little desirous that the report should favour the interests of their cause, and answer the purposes for which he knew they wanted it? And might not all these considerations make the report liable to some *small* imperfections, so as to be an improper ground to try and condemn me upon *unheard?* And that too when judge, jury, witness and executioner were all of the same party; having all a *common* interest at stake; and as is *supposed, the Devil* in court, as prosecuting attorney into

the bargain? They were not willing to take my own words voluntarily laid before the publick; and content themselves with garbling them into something that might militate against me; but they must get something more. Something that should come in a shape to suit their feelings better than any thing from my own pen! Now I admit that something very much *like* the report in *words* did pass between us. But there are some trifling variations in *words*, which make a wide variation in the sense and application of the report. Much he omitted; added a little; and altered a little. So that many things are made to look otherwise in the report than in the original. He represents the following dialogue to have passed between us, which I present as a specimen.

"Why, the universalists or those calling themselves such, in this town, *(Jamestown)* if they had the power, would rip me open and draw the last drop of blood from my heart. Why, Br. T. said I, what do you mean! you are crazy! The universalists here are your friends. No, he answered they are not. I know them, and what I know I know as well as any other man. I doubt not, said I, that you know *what* you know, as well as any man. But you do *not* know this. These are unreasonable suspicions—unfounded jealousies. Why do you suffer yourself to indulge such jealousies? to destroy your own peace and the peace of your friends? The universalists are your friends; they have patronized you, *(just as if patronage was all the principle a man could have,)* perhaps not so much as your merits deserved; but as much probably as they thought they were able. No said he, they are not my friends—they are mad with me for attempting to vindicate the christian religion."

To this extract from Mr. Stacy's report, I say, I *did* tell him there were men in Jamestown, *called* universalists, who would do as above if they dare. And distinctly told him that I judged so from the abuse I had received from them personally, and that I had been told that such persons were malicious enough to do it, (meaning only two or three) and *all this* for having written much recently and published in *favour of religion* and the Bible. I did not represent uni-

versalists generally either in Jamestown or any where else as being desirous to murder me; as the editors would wish to have it supposed, so as to arouse the vengeance of *all* universalists against me. I *did* farther represent *professed* universalists generally, but not universally, as exasperated against me for vindicating divine revelation. I told him that I had the fullest evidence of this, from numerous letters sent in from subscribers; from the verbal declarations of many; from the general murmur of dissatisfaction on that account through the country; and from the other numerous indications that I beheld. All this I told him, in substance, though I do not pretend to have a memory to relate a familiar conversation, months afterwards, "in the very words," as he says of most of his report. I also told him, that when I became satisfied that universalism was to be identified with infidelity, I would *renounce* it, let them do what they would or call me what they would. That I would do it though death or flames might be the consequence; for I should consider it a duty I owed myself, my God, my children, and mankind. Again he reports,

"But still he complained that our societies were made up of deists; that our hearers were mostly deists and scoffers of religion—that this was the case with the societies in the order generally—that the common method of preaching in the order was rather calculated to brow beat orthodoxy than to promote piety, *(every reader acquainted with them knows it is even so.)* That they did not feel sufficiently interested to give a reasonable support to their preachers—that their main object in forming societies, supporting preaching, and attending meeting, was to oppose and break down other denominations; and he awfully feared that infidelity would overspread the whole christian world, &c. &c."

There is no mistake in the substance of the above only what consists in omitting what would have made it better understood. As to their "not feeling interested enough to support preaching, I told him a reason of it was, that *most of its professors* were really unbelievers in religion,

and, therefore, would pay nothing from religious principle. That though most such men would now pay liberally to support universalism, because they thought it instrumental in overthrowing religious denominations, that they would not pay a cent after this object should be accomplished. I told him they supported universalism not as religion but as a means of putting down religion—as an opposition. I told him that I, or any other universalist preacher, who was able to preach down other orders, could get a rich support, so long as other orders were supported—but as our business was opposition, the moment we conquered the orthodox, our supporters would turn round and trample us under foot. I farther told him, that I had recently had several opportunities to settle myself as a preacher of the doctrine, but that I could not see good enough resulting from it to stimulate me to action. I told him I had a higher object in *living* than to *get* a living. That I did not wish to set myself up as a stage player, just to amuse infidels, because I could live by it. That I could be satisfied with little, accompanied with a consciousness of doing good, and without that no salary would satisfy me. All that and much more I told him, expressing in the most pointed terms, that I was dissatisfied and disappointed with the denomination, on account of their indifference to piety, the profanity, gambling, and other bad habits so common among them. I had made similar complaints to Mr. Stacy, more or less, I think, every opportunity I had enjoyed with him, since he moved into the country, for some years. He forgot, of course, to report all these things, but adds in a very graceful manner,

"On the whole, I found his mind in a state of great disquietude, *and it was clearly discoverable*, that he felt as though he had been neglected—that he had not received the *support* and patronage which he deserved, which I have reason to fear was too true."

Now how was all this *clearly* discovered? He does not *pretend* that I said so, but admits that I assigned other rea-

sons in abundance for my "disquietude." Yet *he* discovers *clearly*, that such reasons as I assigned could not *really* be the true cause of any disquietude in the mind of a universalist preacher! And since my mind was disquieted, he "*clearly discovers*" that I did not receive the support which I deserved!! He does not inform us whether he made this "clear discovery" with a telescope or a microscope; or whether he concluded, that, because I was a universalist preacher, therefore, I could not possibly care for any thing else, but "patronage and support." I do not mean "by any means to insinuate that" *patronage* and *support* are the sole end and aim of all *his* actions, and how he should make such *clear discoveries* about others, I cannot tell.

Men seem to have two objects in persuading their friends that my reasons for renouncing universalism are not what I allege. 1. This would counteract the effects of my Renunciation upon the honest and candid part of universalists; and 2. This would admonish them to give more, and support the rest of the preachers better. It may be "temerity," however, to insinuate that these heralds of "benevolence, and love, and charity, and good will" can possibly have any regard to their own interests, or even to "the recompense of reward." He adds,

"Br. Todd had conducted his paper with much ability and faithfulness, especially *until the latter part of it.*"

Br. Stacy then was well pleased with the paper, until the *latter part of it.* Compare this with his remark in the same report, where speaking of the rumours that I had changed my views, he says, "but they at length assumed a cast, which, together with the evident change in the *moral complexion* of his paper, (the Genius of Liberty) entitled them to some notice." Now let us inquire what this "evident change in the *moral* complexion of my paper" was? Why—I had written and published a number of sermons and essays against profane swearing, gambling, intemperance, and other vices; and had urged the necessity and im-

portance of piety, ten times more for the last six months than formerly. Besides, I had been publishing "a vindication of religion" against infidelity. A few conscientious, sincere subscribers expressed much satisfaction with the "evident change in the moral complexion of the paper." But many subscribers were not pleased with it. And I am sorry Mr. Stacy has informed us, that "he conducted his paper with much ability and faithfulness, especially *until the latter part of it.*" I think he must have been absent minded when he wrote that; for I cannot believe he really thought the latter part of the paper, after the "evident change" worse than before. To finish with Mr. Stacy, I think him a very good sort of a man. I think him blind with opinional zeal, so that he does not see the religious character of his party as dark as it really is. But I have conversed with him too much not to know that he has seen, acknowledged, and regretted, that they were not generally much like christians. I think *he* would like to see christianity, in his sense of it, prevail, with all its moral principles and blessings. Some say he has told in some places, that I have been employed to write for the methodists at a great salary. But I do not believe it possible, as he told me he had not a doubt of my honesty in this change, and he has told some others the same. Instance, Rev. Mr. Church, christian preacher.

Review of the Renunciation by Rev. D. Skinner, Editor of Magazine and Advocate, of Utica, (N. Y.) reviewed.—(See Mag. &c. Vol. 4, No. 32.)

"Because thy rage against me, and thy tumult is come up into mine ears, therefore, I will put my hook in thy nose, and my bridle to thy lips, and I will turn thee back by the way by which thou camest."—2 *Kings*, xix. 28.

In examining such an article as Mr. Skinner's, I cannot well avoid making the author look sometimes rather disagreeable; but if the mirror is unpleasant to him, let him reflect, that he made it necessary, by an unprovoked attack. I shall take extracts from his *review* for my texts in his *own* words, and not what somebody *says* he *said!* He introduces his subject by giving a number of reasons why he has not remarked on the Renunciation before, one of which was, that they "wished to procure certain facts to communicate to the publick in connexion with their remarks—particularly a *written statement* from Br. Stacy of the conversation he had with Mr. Todd." This he "wished to procure!" This he waited for! what does this look like but the putting together of heads—the "mustering of the hosts for battle"—the contriving for common defence. Hence we need not wonder at the unseemly birth after this agony of labour. We need not marvel at the "unsubstantial nothings" conjured into being—the perfect abortion of "dreamy visions" with scarcely a "local habitation or a name." He then goes on to tell what he used to think of me:

"With Mr. T. personally we were but little acquainted, having never seen him but once, and then at the time of his ordination, and having never heard him preach. We had, however, formed a very favourable opinion of him from the reports we heard, and particularly from his writings. We have always esteemed him a chaste, dignified and good writer; and been well pleased with the tone and management of his paper, till within a very few weeks of its close. We were, therefore, the more surprised at the unexpected appearance and the strange and *unwonted style* of his renunciation."

So much the good editor says of his views before the Renunciation. But by passing in review his review of the same, "as briefly as is consistent with a notice of its most prominent characteristicks and statements," we shall see how vast a change that charitable Renunciation wrought in his mind.

He wastes his first paragraph by telling how zealous I represented myself to have been, and then accused universalists generally of being indifferent to their religion; and tauntingly asks, "was there never a sincere or real universalist but L. C. Todd?" Yes—without doubt, and no man can find the least insinuation in the Renunciation, that there are not other real and sincere universalists.—When I speak of universalists generally, I mean all that take that name before the publick. Making a few exceptions, I still say, that I have all the evidence that such a case admits of, that a great majority of the *called* universalists are so unfriendly to religion, that they would do ten times more to destroy all religion than to support any.—They will support universalism, but not as religion, nor for religion, but for the purpose of destroying religion, as it actually does, to a great extent wherever it prevails. Many of them have told me so. Mr. Skinner affected to marvel that I could have had inducements of a pecuniary kind, as a promulgator of universalism far greater than I can ever expect from any other connexion if they are so indifferent to religion. Strange indeed that there can be no inducements of that kind held out except by a religious people! There may be great pecuniary inducements now for atheistical works—are atheists, therefore, a very religious people? They are just as religious as this specimen of Mr. Skinner's wit is rational. There are some, very few, real universalists, who will pay from principle—there are, besides, Atheists, Deists, Gamblers, Drunkards, and most all the opposers of religion who are pleased with universalism, and take that name. All these will pay for it,

as the surest way to do away religion. Most of the support, received by universalist preachers, is not paid them for the purpose of promoting religion in the world; but for the purpose of smoothly and imperceptibly overthrowing the christian religion. Professed universalists generally know these remarks true; and the candid of them will own it. For this reason the scattered number of talented universalist preachers may do well in a pecuniary sense, notwithstanding the universally known indifference of professed universalists to religion. He begins his second paragraph,

"Some years ago, his ardour cooled, his zeal diminished, he lost his faith *or the most of it*, became skeptical; his mind was awfully contaminated with the sweeping and ruinous principles of Frances Wright. He "had only a cold, dark and inefficient faith in any" religion; and "was at times so extremely unhappy as almost to wish for death." Such he describes the state of his mind to have been *for years*."

This is a palpable perversion of my words, by mixing up parts of sentences, and putting together, and adding as occasion required. This is a fair specimen of that charity for which these men claim such pre-eminent distinction.

I did not say that my ardour cooled, and that I lost my faith or the *most of it* "some years ago." But "some years since, I *occasionally* reflected that although the doctrine had spread much faster than I had anticipated, it did not seem to produce the effects I had expected." That is what I said took place *some years ago*. That circumstance and not infidelity cooled my ardour, so that for some years I cared not whether I preached much or not. Yet I had *not* "lost my faith nor the *most* of it." No, all this existed *for years* before I lost any part of my faith. But it was "in this state of mind" at a certain time that "I was much *inclined* to doubt divine revelation." It is true, I thought universalism the bible doctrine, and thought *universalism did little or* no good; and therefore for a little

time felt my confidence in revelation shaken. It was then that I read some of the infidel writings of New-York; and by reading did not begin to doubt the existence of a God, (indeed they wrote but little on that point) but to doubt the necessity and worth of religion. It was the same time that "at first my mind was awfully contaminated with the sweeping and ruinous principles" that I had only a cold, dark, and inefficient faith in any religion" that I was so extremely unhappy," &c. Of course *then* I wrote my Renunciation, "such was my state of mind about *two years ago*." Not *for* or *during* two or many years, as these clear headed editors can alone understand; but only for a *few weeks* instead of years! After a few weeks in this state of mind, as I said, "I saw the vortex into which such principles must inevitably draw mankind" and fled from them with horrour. How does your twisting and fangling look now Mr. Skinner? And so far from "preaching and imposing on an unsuspecting publick with a clear conscience so long," (as he says in the same paragraph,) I did not preach a single discourse during the whole of the time. And so far from imposing on any body, I always expressed as many doubts as existed. And never found professed universalists to love me any less for the expression of such doubts. No—Mr. Skinner, after all your serpent cunning to make me say what I never did say—and your affected sensibility on the subject of hypocrisy and skepticism—these are articles about which you should be still as possible. Had I been a skeptick and hypocrite I might now have been a *professor* of universalism, in the "full tide of successful experiment," not to say, like yourself. Again:

"Within a few days past we have learned that he wrote, some time since, to his friends in Salisbury (his former residence) that he had done preaching, but had not done praying; he prayed to God, *if there was a God*, to save his soul, *if he had a soul*." And yet this same *doubter* has been all *this time* palming himself off upon the publick as a sincere *believer in* universalism."

Seventeen years ago, I wrote a letter to my father, in which I referred to my unsettled state of mind on the subject of religion. And as a jest upon myself quoted an expression, which I had heard of a certain general making in reference to his own mind. The expression was some like the one above referred to. Awful! This is worse than the story of the "three black crows." Now what charitable, sweet little souls these co-workers must possess, who have reiterated that matter over so much before the world! Their appetite for such things is even equal to that of the famished hyena, who digs into the grave, that it may feed on corruption and death. So this editor and his fellow labourers plunge through the lapse of seventeen years, and seize upon that expression—they drag it from the grave of oblivion, and gaze upon it with frantick exultation! After partially cooking up the precious morsel among themselves, they devour it a number of times over, and then send it out, to be eaten by their hungry readers, as something entirely fresh and new! The people are cautioned against such food; for though it may not produce the cholera, it is evidently infected strongly with hydrophobia. By this means they make me out not to *know* certain that there was a God or soul; but believed both so much as to pray to one for the salvation of the other! What an awful thing! A pitty all do not believe enough to induce them to pray! They also would have me "all this time palming himself off as a sincere believer in universalism," and yet they make the same deceiver all the time telling of his doubts! They make out a very honest deceiver after all; even when they enjoy the privilege to make the whole concern themselves! He adds:

"Yes, and with all this array of facts and confessions, on his part, he has the unblushing effrontery to accuse universalists, (on whom he has so long been imposing) of using the Bible "as a kind of popular mantle in which to dress up a *system of palpable* infidelity."

There are two things in relation to this that alter its com-

plexion, *some*. 1. There is no such array of facts and confessions against me; but only the contemptible fabrications of men, who had the "unblushing effrontery" to, make them; whose very trade is misrepresentation; whose interest is falsehood; whose tools are sophistry and slander; and whose object seems to be to destroy religion, and bring the blessings of infidelity upon our country. 2. I *did not* accuse the universalists "of only using the Bible as a kind of popular mantle," &c. I said "I certainly think it would be fairer for them *to say* that they do not regard the *unvarnished* sense of the Bible at all, and only used it," &c. But I accused them of no deception. They scarcely pretend to believe any thing more of the Bible than its *varnished* sense. Many parts of it must be varnished over with many "reasonings" before *their sense* of them will begin to appear. As to their using it as a popular mantle for their principles, I did think it would be fairer for them to say so; for certainly men might come to the same conclusions and find out the same principles more directly by reading Thomas Paine, and other infidel writers.

They seem to be very sensitive on the subject of sincerity. In the Renunciation, I admitted their honesty, because I believed some of them to be so and did not wish to question that of any. I declared that I would not speak harshly of them—that I only wished to speak of the general *effects* of their doctrine. Yet they claim to have been accused of insincerity! Have they mistaken the accusations of conscience for something they fancied they saw in my Renunciation? Perhaps I appear to them in the midst of their horrible dreams, and accuse them of insincerity! Well, I cannot help their dreams, only to refer them to the words of Christ, "come unto me, all ye that labour, and are heavy laden, and I will give you rest." Speaking of Dr. Stedman and myself, he says,

"*As one* extreme follows another it is no marvel that they *should both* emigrate nearly at the same time, (about three

years apart,) from the cold and frosty regions of infidelity, to the *torrid zone* of enthusiasm and fanaticism."

This, indeed, Mr. Skinner said, in the plenitude of that unbounded charity, which his sort of people (thank God) only enjoy.

What does Mr. Skinner know of Dr. Stedman which makes him take him for an enthusiast and fanatick? Why only this—he has experienced religion and become a methodist preacher! Every one therefore, who experiences religion and becomes a methodist preacher, *must be*, in Mr. Skinner's opinion, an enthusiast and fanatick! Then, Wesley, Fletcher, Watson, Coke, Benson, Clarke, and others, venerated for learning, piety, philanthropy and devotion to the improvement and well being of mankind, were nothing more than enthusiasts and fanaticks! How these men of accredited genius and worth sink down into pigmies before the superiour splendours of this effulgent *Skinner!* They are as grasshoppers before this "shining and burning light" of the nineteenth century. Who could have the "unblushing effrontery" to doubt the piety of a man, who believed every methodist preacher a fanatick and enthusiast?

I might here dismiss this paragon of universalist piety and charity, as I have exploded the whole foundation of his *review;* but lest he consider himself slighted—and think me unmindful of his popularity and worth in the fraternity, I shall indulge him with a little farther notice. He went to my Renunciation as he seems to go to the Bible.

1. Determined what he wished it to say.

2. Mutilated and interpolated it till he made it say so, and

3. Gave it, so fitted up, such interpretation as would best serve his cause, and that of his royal master. And all his wit, sarcasm, and burlesque are founded upon such false assumptions *and interpolations*. He says,

"*If Mr. Todd knows* not of any who have been made bet-

ter or benefitted by the doctrine, his acquaintance and observation must have been limited indeed."

As to this, I have been long among professors of universalism. I have preached many years among them; and this not all in one place; but by travelling about over most parts of an extensive region of country for three or four hundred miles in extent. I have sometimes preached one, two, or three times a month, in a place, for some years, but most of my preaching has been scattered over the country, wherever it was convenient for me to go. I have had a great opportunity to know the character, views and feelings of professed universalists, full as good an opportunity as Mr. Skinner. There are some but not many universalist preachers in the United States, that have had a more extensive opportunity to judge of the practical effects of the doctrine, from the conduct of its professors than myself. I have found worthy and amiable persons attached to the doctrine—this is true—but such ones would freely acknowledge that the number of such was *very small* "around there." They generally thought its friends away off somewhere else were better; but I am satisfied that their leading characteristicks in any place or village, are the same in all, or nearly all places where they are to be found. As a general remark, wherever I went to promulgate the doctrine, many who stood forth as its friends were of the lower part of society. Sabbath breakers, religious scoffers, tiplers, swearers, and gamblers, would gather around me with a warmth bordering on devotion. They found little to please them, however, in my preaching, except the *doctrine*; and often when I pointed out these vices in all their blackness to them, they would be offended; say I was bad as the orthodox; and swear they wanted *universalism*, and not any of such "reformation stuff," and the like. Often have I been accosted in company, by men, *reeling under* their load of strong drink, who have held me *by the hand*, to hear their assurances of applause, affection,

and good will; and to hear them descant upon the "glorious plan of universal salvation," the "boundless extent of divine love," and to adduce their reasons "strong as holy writ," to prove the truth of that sentiment, and the folly of every thing else, till pale with disgust, or suffused with shame, or half suffocated with their breath, I have forced myself away. Thank God, I have got away. Such fellows now keep at a proper distance. I can only hear the distant rumbling of their chagrin, echoing to the incoherent murmurs of universalist and infidel papers. Again, says the editor,

"We challenge Mr. T. or any other man to say, that universalists would not be *good*, and *pious*, and *truly religious*, if they *lived* up to what their *theory teaches*, and their *faith requires*."

Yes, indeed, universalists would be good, *if* they were so; and pious, *if* they lived so; and truly religious, *if* they would be! They have adopted into their *theory* all the true practical religion of other sects. But it is one thing to know in *theory* how we should do and another to have a disposition in *practice* to do it. Universalism teaches men enough how they ought to live; and would answer the purpose very well, if all men were so good, that they would do as well as they knew; but they are not so. Men are not good enough to do always as well as they know. Strong and powerful passions and temptations beset them in this world, and unless they are overawed with the dread of future retribution, they will, many of them at least, yield to these besetments. Mr. Skinner speaks of "the wars which the doctrine of endless punishment has fomented; the persecutions it has instigated; the insanity it has produced," &c.

We deny the evidence of such facts. Men, believing in endless punishment, have engaged in wars and persecutions; but does that prove, that such belief caused them to do so; or that *the doctrine, in Mr.* Skinner's words, "should now *be consigned to the* tomb of the Capulets?" There were

men also believed in a God; was therefore the belief in a God the cause of their wars and persecutions? And must that belief also be consigned to the "tomb of the Capulets?" The editor professes to believe in a God, notwithstanding men so believing have warred, and persecuted each other. Does he really mean to consign all faith to "the tomb of the Capulets" and be an open atheist?

The fact is this, a disposition to war and persecution has its source in the selfishness and passions of men. In the ages of intolerance and religious persecution, the populace were taught to believe that persecution for opinion was right. It all originated with ambitious, and atheistical priests and potentates, who feared not God, and who aroused and inflamed the dark passions of the populace, and blew up the flame of persecution, under the impression that it was right. But no believer in endless punishment would ever have dared to do such things, had he not first been persuaded it was right. That doctrine will not restrain men from doing what they conceive to be duty; but what they know to be wrong, it has a powerful tendency to prevent. Had men in those days been properly taught the rights of conscience, they would not have dared to murder and persecute as they did, for opinion.

Mr. Skinner looks up like one just rising from a dream and asks,

"What religious persecutions were *ever* commenced and carried on to the death of individuals, except by believers in that heart-withering doctrine."

Does it wither Mr. Skinner's heart that men will sin and often make themselves very miserable in this world? If not, how comes the thought so withering, that men will sin and be miserable in the coming state? If the thought of human misery so withers his heart, let him stop pouring out on society those principles, which unbridle the wicked, *and scatter* crime and wo over the states. Many men in *gloomy cells*, and on scaffolds, will lament his "labours of

love" with tears and groans. Many a weeping wife, distracted mother, and beggared child, will curse that sophistry, which under pretence of religion, shook a husband's faith, a father's virtue, and made him a fiend.

But who *ever* persecuted, but believers in endless punishment? Did those Jews who "killed the prophets and stoned those that were sent unto them" believe in endless punishment? No doubt they did. But did Jesus know that they not only believed it, but that such belief in them was the cause of all their wicked persecutions? If so, when he said so much to them about their "killing the prophets" and so pointedly reproved them for their persecutions, why did he not tell them as universalists now do, that it was that "heart-withering doctrine" which made them do so? So far from it, he said, "ye serpents, ye generation of vipers, how can you escape the damnation of hell."—*Math.* xxiii. 33.

Who can believe, that Jesus knew the doctrine of endless punishment was the fruitful source of all the wars and persecutions in the world, and reproved men for these crimes so much as he did, and yet never once intimated that it was that "heart-withering doctrine" which caused it all? That the Jews, through belief in that sentiment, would put him to death and the apostles, and thousands of christians after him, and yet never took any pains to warn his disciples, nor the Jews against that pernicious sentiment!

Again, was it this doctrine which made the enemies of Christ stone, scourge, and imprison the apostles? If so, why did not these martyrs, while smarting and bleeding from their wounds, never point out the cause to be this doctrine, and warn mankind against it. So far from this, there was no dispute about the doctrine till the third century, notwithstanding "persecutions and wars" were common. These editors seem to think the doctrine of endless punishment the principal evil that does or ever has existed

in the world. That it was even so in the days of Christ and the apostles—and yet I never knew them pretend that Jesus and the apostles were ever very *particular* to point out the evil, and warn mankind against its bloody consequences! No doubt these editors think themselves advanced in the science of moral truth far beyond Christ and his apostles! They doubtless think them in the "torrid zone of enthusiasm and fanaticism." What a pity, it was not known in the days the Bible was written, that the doctrine of endless punishment was the cause of all the persecutions and most of the wars in the world, so that those writers might have told us so; and that they might have been more careful to avoid *appearing* to teach the doctrine of endless misery, so much that most all their readers have really supposed them to believe it. Nay—all the wit and skill of universalist teachers are now requisite in many cases, to *invent* any other sense for many of these passages. But those days have gone by. The editors are finding out secrets that have been hid from the creation of the world; whether they find them on "plates of gold" or by immediate revelation, or by "gifts of tongues" we know not; but sure it is, that these adventurers will be entitled to seats of high distinction when their *Master* shall make up his jewels. Let me ask this immortal *Skinner*, whose superiour knowledge and philanthropy seem to cast all the honour of Christ and the apostles so far into the shade behind, whether the doctrine of endless punishment was the cause of the Roman Emperors persecuting the christians, from the days of Christ to Constantine?

Especially let me ask him, if the *atheists* of France, who, in the short period of seven years, put to death *twenty hundred thousand* men, women, and children, for no other crime than being called christians, were believers in the doctrine of endless punishment? Robespierre and his infidel party murdered this amount, including about twenty-*four thousand* clergymen, who were beheaded for their

religion. But I never knew till this wondrous editor suggested the idea, that these infidels believed in endless punishment!

Let me here improve the opportunity to remark, that infidelity in the United States is the same as in France; and whatever disguise it may assume, it is the same enemy to religion, to law, and to human happiness. The same levelling monster, which confounds all the distinctions of virtue and vice; seeks for universal liberty, that it may indulge its passions; universal anarchy, that it may feast upon the plunder of mankind; and for universal darkness, under which it may hide its crimes. It changes the names of things, calling all law, despotism; all religion, priestcraft; profligacy, liberality; licentiousness, liberty; and intolerance, charity.

An admonitory voice rises from the graves of martyred millions, and sighs along the hills, and breathes along the vales of these United States, in solemn and affecting warning. From its mournful truths, I distinguish this prophetick sentence, "IF THE GOSPEL IS EVER EXTINGUISHED IN THESE UNITED STATES, IT WILL BE DONE BY THE DEVIL IN THE DISGUISE OF A FRIEND."

That the doctrine of endless punishment must be "consigned to the tomb of the Capulets;" because it produces insanity, cannot be admitted. People believing it, sometimes have become insane from religious excitement, without a doubt. The human mind exists under infinite variety of susceptibilities. Some are very excitable and much inclined to derangement by predisposition.

Such minds are more easily deranged than others; and any thing that has a strongly exciting power, whether it be love, hatred, jealousy, fear, hope, joy, or grief, when brought to act upon them with full energy, is apt to derange them. Hence, we might expect the fear of future punishment, so necessary to restrain the wicked, would *sometimes have that effect*. But *fear* has no more tendency

to derange the mind than *hope*. The *hope* of heaven, of endless blessedness, has just as much power to derange the mind as the *fear* of hell. *All* those emotions which religion, in any of its forms, has power to awaken, if carried to excess, may produce insanity. Why is Mr. Skinner so awfully concerned about the effects of *fear*, which is about the only inlet to the guilty and abandoned soul, while he gives himself no uneasiness about the range of all other passions and emotions? Or does he expect in the end to banish all religion from the world; and with it all the hopes and fears, and joys and sorrows, which it awakens in different conditions of life? Let him not expect, when the fear of hell, and the hope of heaven, cease to move the human mind, that its fountains of feeling and of action will be dried up. No. There will then be a sufficient source of insanity in the blackening gloom that will enwrap the thoughts of men—in the scenes of crime, of perfidy, of blood, and horrour—in the extinction of the last vestige of human goodness, and the universal growth and reign of all the dark passions of men, hitherto partially chained by the solemn majesty of religion. No one has probably reflected more upon the evil of religious insanity than the writer of these remarks. And my conclusion is, that it is one of those evils, which sometimes will result from a good thing.

I have no doubt, that most of the cases of religious insanity, however, are the result of complex causes, and not attributable to any particular point of doctrine. And a large proportion of them, are brought on by the injudicious management of well meaning but mistaken men. I will not disguise the impression, that ignorant enthusiasts sometimes get into the ministry, so unacquainted with the human heart, and the best means of curing souls, that they are about as apt to drive men to insanity as to win them to Christ. But this is no objection to the doctrine of *eternal retribution*. The skilful physician gives his medicines *in such* quantities and under such circumstances as to clear

and purify the stomach, throw off the elements of disease, and restore the patient. The ignorant and conceited quack gives the same medicine in such quantities, and at such times, as to kill the patient! Yet who will condemn the medicine on that account? Surgeons in our country are in the habit of performing many painful operations, which generally eventuate favourably; but when unskilful operators undertake they often kill the patient. And indeed the best of surgeons, sometimes, from the peculiar nature of the case, are known to destroy life. On this account, there is a set of *quacks* in our country, that declaim bitterly against all surgical operations! So there is a kind of religious quackery in the land, which affects great sympathy for the occasional evils connected with the doctrine of future retribution, but has no sympathy for the sufferings resulting from the vices, which that doctrine would suppress—has no tender heart to "wither" over the dissipation, the licentiousness, the crimes, the murders, the blasted hopes of parents, the sighs of heart broken wives and husbands, the anguish and misery of children beggared and orphaned in the appalling career of vice, the agony, and tears, and shame which mark the footsteps of sin, and which every where increase and spread with the increase and spread of universalism and infidelity. I say *universalism* and *infidelity*, because one is the general precursor of the other. Again says the editor,

"If in some instances they (the universalists) do not do this, (live pious) the fault is not in the *doctrine*, but in its *professors*."

So we have said. We never pretended the *doctrine* was immoral and impious, but only its professors, and not even quite all of them. We have never said there was any thing in the doctrine which made folks sinful. We have only accused the doctrine of *not* preventing sin. Mr. Skinner has imputed to me the idea that universalism produces sin, as he has many other things not found in my writings.—*Other things tend to* corrupt the heart. Man is constantly

exposed to the contamination of circumstances and places; and universalism possesses not the power to counteract that contamination. Universalism is a kind of philosophy which entirely overlooks the real nature of man. It may be compared to a harmless, powerless medicine, which a sick man takes. His disease continues and increases. He trusts to the medicine, repeats the dose, and takes no other. At last he dies. I come forward and say, "the medicine produced no effect; it was good for nothing, and far worse; for had it not been for this he would have taken something effectual." Oh—says the quack that prescribed it, "the sickness was not in the *medicine* but in the *patient*—the *medicine* had no contagion in it, but that was in the person that took it!! *If* the patient had only got well, that medicine would have done just as well as any other, as you must allow!" Now this argument of the quack would be just like the quackery of Mr. Skinner in his "review." Man has the element of sin in him; and he will sin more or less, believe what he will. No doctrine is the direct cause of sin, but any doctrine is pernicious which shuts out others, and does no good itself, by restraining wickedness. I complain not of universalism because it makes any body bad; but because it makes no body good, who would not be good without any doctrine, having, therefore, about the same bearing on morality that any other species of infidelity would have. But hear him again:

"The views and feelings and *spirit* harboured by Mr. T. previous to his Renunciation, by his own account, were entirely foreign from those of the *true universalist*. For he says his "prejudices were so strong against the orthodox generally, that he misapprehended many of their sentiments, and believed them all either very ignorant, or unprincipled hypocrites—he had certainly supposed that presbyterian clergymen were the most unprincipled men in the world, though from their superiour literary attainments, he did not hold them in such perfect contempt as he did the methodist clergy." No wonder if such were his feelings and *such the spirit* he indulged towards other denominations, *that conscience* reproved him when he learned his errour;

for he was not only in the gall of bitterness but in the bonds of iniquity! and harboured a spirit directly contrary to that of universalism; which of all doctrines and principles requires the *most charity*, and inculcates it as the bond of perfectness, as the main principle which assimilates us to God, and produces peace on earth and good will to man."

All this is finely said. Let us look at it. When young and ignorant I became a universalist. Universalist teachers and books soon assimilated my spirit to theirs. They made me too prejudiced to read much else, or to get acquainted much with my religious opponents. Hence I formed my notions of the orthodox, principally from the writings and representations of universalists. This is the reason exactly why I supposed most of the orthodox were very ignorant, especially in religious matters; and that many of their more knowing ones were hypocritical and unprincipled. Such are the representations given them by universalists generally, as all the world knows. Yes—and Mr. Skinner's paper (with all his "bond of perfectness") is full as bad as any of them. This same opinion, feelings, and spirit, bad as they are, were the result of a universalist education; and they are spread out in bold relief in almost every work published by the sect through the country. This is a fact so well known to the whole community, that there are but few among universalists themselves, so abandoned to all sense of truth as to deny it.—Nay, did not this very *Skinner*, in the very article now under consideration, attribute all the persecution in the world to the doctrine of his opponents? Did he not also let out his contempt toward the methodist clergy by insinuating that they are all in the "torrid zone of enthusiasm and fanaticism?" Is it not his very business, by which he makes his thousands a year, to caricature the friends of religion, and hold them up to publick contempt; and with ruthless hand, to assail every effort of the christian community, to sustain and spread its energies in the land? Yet he now talks prettily about "feelings towards other denominations!" *Just as if he, forsooth*, had feelings of charity towards other

denominations! How sweetly this charitable creature prates about "feelings towards other denominations," and "charity," and the "bond of perfectness;" and all that, in an article written for the express purpose of perverting a man's words and making him look ridiculous, for the sole crime of changing his sentiments! It is like the story of the pirate, strutting upon deck, in the midst of blood and death, and his saber smoking in his hand, bawling out —MERCY! *What merciful feelings we pirates have!*

He seems to think it no wonder that my preaching did not make men better as I indulged such a spirit towards other denominations. The publick where I laboured will bear witness that I was generally called much more mild in my preaching towards other denominations, than most other universalist preachers. This was frequently said, especially for a number of the last years of my ministry. Indeed many will testify that some universalists occasionally found fault, that I was not severe enough upon the orthodox; and preached too much on practice. Many have told me of hearing such remarks from them. I have been reproved to my face for preaching against intemperance; and told, that they wanted me to preach against the orthodox, and not on such subjects. But my *writings* were generally doctrinal, and far more uncharitable than my preaching. My views and *spirit* towards other denominations were frequently and fully given in my *writings* before they were acknowledged in the Renunciation. Mr. Skinner has had these writings, and in relation to them he says, "we had, however, formed a *very favourable* opinion of him from the reports we heard, and particularly from his *writings*. We have always esteemed him a chaste, dignified and good writer; and been well pleased with the tone and management of his paper, till within a very few weeks of its close." So it seems all my uncharitable *spirit*, so "foreign *from that of* the *true universalist*" pleased *him* well; and gave *him a very* favourable opinion of me, until he saw the con-

fession of it in the Renunciation! Does not this show that it was not the sin, but the confession which offends him?

Let these men boast of their charity; I know the doctrine they *profess* requires the exercise of charity—so does christianity in all its forms. But I have read ten periodical universalist papers, for two years; and the sarcasm and malignity running through those papers, against every thing but their own interests, had a powerful tendency in opening my eyes, and convincing me, that there was little or no religion among them. I admit there are exceptions in part among them, "but as there are only exceptions," to use the language of one of their scribes, these men should be the last in the world to take the sacred name of *charity* into their lips.

Alluding to my reference to Professor Stuart's work on the original words applied in the Bible to rewards and punishments, he says,

"But why does he go to Professor Stuart, instead of the Bible, for this information? Ah! the reason is obvious—the Bible does not contain any such information!"

Every one, who reads the Renunciation, knows that I referred to Stuart's work for proof, that the original words *in the Bible* do teach the equal duration of future rewards and punishments. The same as Mr. Skinner or any body else quotes the authority of authors for proof of the meaning of words in the Bible. But this miserable perversion of my words is but another specimen of his forgetfulness of candour and truth. Can such a man interpret the Bible? Has it come to this, that those who cannot review a short plain article, without perverting its *whole* import and spirit, are now to stand up before the world, as the only true interpreters of Christ and the Apostles? Again hear him.

"He expects universalists will 'come out with a vengeance upon him for saying so much,' that they will 'assail his motives,' imputing mercenary motives to him, the

love of money, the love of popularity, &c. &c. But why did he expect this? Did conscience tell him he was obnoxious to those charges and justly deserved to be thus accused? Did conscience whisper him that his character and motives would be *rightly* appreciated, if thus understood?"

I did *not* say "universalists *will* come out with a vengeance upon me." I said "they *may*" do it; and it has happened even so. I did *not* say that *universalists* would assail my motives, imputing to me a love of money, popularity, &c. No. This statement of his, as well as all his inferences from it about "conscience," &c. are only some of his troublesome dreams that seem to haunt his imagination. I *did* say, "those whose friendship is worth retaining *will not* be the less friendly because I pursue the course which my judgement dictates and my conscience approves." Of course I did not expect to be assailed by universalists who were worthy of any notice; and admitted there were such. I *did* say, "*From what I have already seen and heard, I have reason to expect my motives will be assailed.*" I was careful *not* to "forestall the feelings and conduct of universalists on this subject, much less to provoke their resentment, by attributing to them an uncharitable and persecuting spirit, before I knew how they would treat me," as Mr. Skinner accuses me in the same article. And I *was* careful to explain, what *kind* of men I expected such imputations from, in the next words: "Those men, whose own motives are mercenary, will impute such to me." I did *not* say, neither did I expect that any candid, honest universalist would impute such motives to a man without good evidence; and especially *against* all evidence, as in my case, though I expected many men of no honour and no principle would do so. And has it turned out so?—I *did* say, "none will impute to me such motives of action, except such as know of no other motives of action—*that have no principles*—no affections—and that never dreamed of doing a thing because it was right." Now let me ask Mr. Skin-

ner, in his own pretty words, "Did conscience tell him that" such description meant himself and his brethren, and "provoked their resentment?". "Did conscience whisper him that his character and motives would be *rightly*" described by the above language? He asks, "What *reason* had he to expect such treatment at the hands of universalists?" We have already said, we did *not* say we expected it from universalists; but from "men of *no* principles—*no* affections—that despise the Bible—that hate religion," &c. Mr. Skinner will have it that these are universalists! I never supposed universalists to be all such men; and I will repel the calumny he is thus pouring out upon my old friends. Universalists I am sure are *not generally* so bad as that.—I never intimated that they were. Though I *have* said there was but little piety among them, and that their *doctrine* so far as it is distinguished from other doctrines was not among the causes of their goodness. I will not dispute with Mr. Skinner, to be sure, but it may be a proper description of *him*—he knows best; but the mass of people called universalists, were not meant in the above allusion, and he should not put the garment on them. I told him plainly what *reason* I had to expect that my motives would be assailed—"*From what I have already seen and heard.*" I will now tell what it was, that I had *seen and heard.* For some months previous to my Renunciation, I was writing and publishing a "vindication of religion," in the "Genius of Liberty," that is, a proof of divine revelation. And also some articles in favour of temperance and piety, and against swearing, gambling, &c. This called out some personal abuse from some worthless fellows in the place, who accused me to my face, of being about to change my sentiments; and who acknowledged they cared nothing about universalism only that it was a good thing to break down orthodoxy with. Many reports also came to my ears from the country, that many thought, from the course of my *paper, that I should* shortly renounce universalism, and

that if so, it would be for some bad motive. I received many letters filled up with the grossest abuse, complaining bitterly of my course in defending the scriptures; and stating that my subscribers generally neither expected nor wanted any such thing; and predicted that I should come out a traitor to the liberals, &c. A young man then living in Jamestown, and seeing what was going on there, wrote an article on it, which I published in the "Genius of Liberty," 2 vol. p. 326. From this article I extract the following:

"You will recollect, Mr. Editor, that sometime last summer, while conversing with you on the subject of religion, a person remarked that "as your paper was a religious one, its object to enlighten and benefit mankind, would it not be better to teach less doctrinal and more practical religion? Would it not be better to learn men to be moral, than to tell them that they would all be eternally happy; as universalism taught that they would at all events, be rewarded according to the deeds done in the body." You replied that "it would, but added that it would not suit your subscribers as well; that many of them were deists and atheists, but assumed the title of universalists, from motives of policy, and would not like to have true christianity defended and urged upon their consideration."* Yet with a praiseworthy independence, you have adopted that course—have proved the necessity and truth of revelation —have warned men to "cease to do evil and learn to do well"—have told the consequence of sin, that it was misery; of the blessings of virtue, that they were happiness and heaven. And what has been the result? Why—the serpents you had held in your bosom, have now darted their poisonous tongues at your vitals!†

"The infidels who had considered your doctrine a cloak for iniquity now declare their hostility, and show a *spirit* of *enmity* and *revenge* so *bitter* and *malicious* that it would have *disgraced* the days of inquisitorial vengeance."

The reader is requested to read the whole of that article if he can get it, and also an article from my own pen in the

* It seems I used to accuse folks of "only using the Bible as a kind of popular mantle to wrap up a system of infidelity," sometime ago, but Mr. Skinner could bear it from a universalist.

†The reader will recollect what I told Mr. Stacy about some *being ferocious* enough to take my heart's blood. This article *throws some* light on that also.

same vol. p. 343, and see if I had not "*reason* from what I had already seen and heard" without any accusations of conscience, to "expect my motives would be assailed."

I have never advanced the thought that no good man will impute mercenary motives to a fellow being. But that all good men will be careful not to do it without evidence, though they are liable to be mistaken in the evidence, through prejudice or other causes.

It is not pleasant to write of one's self, but such pains have been taken by the "fraternity" to misrepresent every circumstance, that I must go into some matters that I would rather not refer to.

He alludes to the circumstance that I had pretended to have had an opportunity to sell my list of subscribers' names so as to make something on them at the end of the "Genius of Liberty," when they would be useless to me, but would not lest I should be instrumental in spreading universalism. In order to throw darkness and suspicion over this, he quotes from his "fellow labourer" the "Trumpet," of Boston, which states, that I offered my whole list to them for the sum of $44 53, which the editor avers I owed him for books, and he would not take them at that. This makes the "man of the Trumpet," Mr. Skinner, and some other "companions in arms" seem to doubt my ever having had any such proposals. Not that they ever did doubt it; for unquestionably they wrote at first and ascertained correctly about this. These are the facts. Some months before I had any objections to deal in universalist books and papers, though I had begun to doubt the utility of them, intending on that account to discontinue mine at the end of the current volume. I wrote a line to the "man of the Trumpet" offering to let him have my names in the end for a quantity of books I had of his, not purchased, but taken to sell on *commission*. And for which I did not owe him as he dreamed.* He answer-

*Some months since I wrote to Mr. Whittemore of the "Trum-

ed, that my subscribers were so far off, he could not retain them, but would allow me seventy-five cents for every subscriber for whom I would be responsible. Here the matter rested, till I began to feel it improper to sell my names, when I received the two following letters, from which I will publish as much as this subject requires.

"*Montrose, April 29th*, 1833.

"Dear Sir and Brother—I discover by a notice in your "paper that you contemplate discontinuing the "Genius "of Liberty" at the close of the present volume: this be- "ing the case, I wish to make a few propositions—First, "what will you take for your subscription list by the hund- "red? I mean such as might be considered responsible, "and might be prevailed on to take the "Herald."*— "Second, if this inquiry is such as you do not feel disposed "to answer,—I will inquire—would it suit you to unite "your list with mine—publish it here—and yourself be- "come a corresponding editor, and receive what might be "agreed on as a remuneration for your services. If sir, "you wish to retire from the field of Editorial labour, you "might perhaps with pleasure and profit become a corres- "pondent. Will you, sir, under *any* considerations favour "me with your assistance, and your list of subscribers?— "Or, sir, if you had rather buy than sell, and would remove "to this place, *I* will sell. And after this year, will venture "to assure you four hundred dollars a year for preaching, "and names sufficient to support a paper. If you will con-

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pet," telling him, I would settle the matter of the books with any person or agent he might authorize, but as yet no person has applied for settlement. I offered long since to send back the books if he wished. Many of them were such as I never could have expected to sell, and I only let him send such as he pleased, because he wrote that I might pay for them, when I sold them. I *have* his letter.

Since the above was written I have been invited to an amicable settlement by his agent.

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*A *universalist* paper published by him at Montrose, Pa.

"sider these things and return me an answer, you will "much oblige an old friend, as also at present.

"*Rev. L. C. Todd.*" "ALFRED PECK.

To the above, I answered immediately, that I had doubts both of the truth and utility of the doctrine, and therefore could not be instrumental, under *any* conditions, in disseminating it. Mr. Skinner, in one of his papers, invidiously wishes to know, how much I wrote and published in my paper in favour of universalism, *after* I received this letter. I tell him *none*. For many weeks before my Renunciation, I neither wrote for nor against the doctrine of the salvation of all men, but on subjects of much greater importance.—Neither did I publish any thing on that subject, except some articles which my printer got in without my approbation.*

"*City of Troy, April 23d*, 1833.

"Rev. L. C. Todd—I have purchased the "Gospel An-"chor." We are desirous of discovering a more favoura-"ble aspect of things than what at present exhibits itself; "and having heard from several of our friends, that you "have come to the conclusion to discontinue the "Genius "of Liberty" at the close of the present volume, I have in-"dulged the hope that some arrangement might be made "to our *mutual* advantage by a transfer of your list of sub-

*Some have said that I continued my paper after I became convinced of the impropriety of universalism. I answer, I had a perfect right to continue my paper as long as I pleased. I had agreed to publish the paper to the end of the volume, and was bound to fulfil my agreement. But I was not bound to teach universalism in all the paper, but had agreed to teach religion and morality in some parts of it. After I began to suspect strongly the errour of universalism, I ceased to teach it entirely, although I had not come to a full determination respecting it; and I finished out the volume in vindication of religion and morality, which made the "evident change in the moral complexion of the paper." I was morally bound to stop teaching universalism, when I thought the evidence against it preponderated over that in its favour, but I had a perfect right to select my own time and way to announce my conclusion on the subject.

During *the whole of the* paper, I advocated such principles to *the end, as I thought*, at the time, correct and useful to my readers.

"scribers to the "Anchor." We will give you all that "your list would be worth to us, (say 37½ cents for every "*good* subscriber, and nothing for poor ones.) If you "should feel disposed to make *any* arrangements with us "we shall promptly do all within our power to effect that "arrangement to our mutual advantage. Please write as "soon as you receive this, and frankly, and freely state "your views, wishes and intentions.

"In much haste, your's with esteem,

"HENRY J. GREW."

I had then about six hundred subscribers, probably five hundred were good, or four hundred at least. I wrote him that I could not transfer my names at any price, and he need not make any further proposals. I sold the debts due for the "Genius" towards the close of the volume, but expressly refused to let the purchaser have the right to the names as subscribers or to continue the paper. A long time before this last letter, I received one from the same gentleman, proposing that I should discontinue my paper at the end of the volume and sell him the names; I then wrote him that I would, but suppose he did not receive my answer.

Four or five months previous to the end of my volume, I told individuals, that I would support temperance, religion, and morality more in it than I had done; and I was aware that many of my subscribers would be so offended that they would never pay for the paper; and it would be more trouble to collect such scattered debts by course of law than they would be worth. I intimated the same also in the paper; but said I would pursue the course which my conscience dictated, at all events, though I expected to lose several hundred dollars by it. Toward the close, I sold all the debts, amounting to $700 for $300, supposing that was about as much as they were worth under such circumstances. Had I pursued the course formerly pursued *before* the "evident change in the moral complexion

of the paper," I might doubtless have received at least $600 on the debts. Had I been seeking to make money as the sole end and aim of life, as my enemies now pretend, I might have continued out my paper in right universalist style; sold then the names and collected the debts on the paper; and after saving to myself several hundred dollars, I might then have turned orthodox, and secured all the pecuniary advantages of such a change, if there were any, as well as to make the sacrifice I did make.

Furthermore, while at Jamestown, I had three letters from Buffalo, inviting me to come and settle with them; and it was suggested that my paper patronage could be increased by moving it there; and they offered me a salary of five hundred dollars a year for preaching Sundays with them. More than a year before my Renunciation I told some persons, that I had not confidence enough in the benefits of universalist preaching to induce me to settle there or any where else with the hope to do any good.

For the last year previous to the Renunciation, I was frequently urged by universalists who returned from Cincinnati to go there, where it was alleged I could have a good support. On the preceding summer, one was holding out to me the great advantages that I might obtain by yielding to the wishes of that society, when I told him, that I might go there, and preach, and have a fine salary; but I had no assurance that the morals of my supporters would be any improved by it, or that universalism would do any more good in Cincinnati than in Jamestown. That I believed I should close my paper another year and retire into private life. This was said in the presence of Mr. *Allen*, teacher of the academical school. In the winter before the Renunciation, L. Davis, Esq. of Carroll, returned from Cincinnati, authorized to engage me to go there.—He held out the most encouraging prospects in a pecuniary point of view, and urged me to go. And I will here remark that he is well known as a universalist of the consti-

entious kind. And he admitted to me, that universalists generally were not pious, and that he had, for years, mourned over the course they pursued in relation to religion.—A gentleman returned in the spring previous to my Renunciation, and said they would give me any salary almost I asked, if I would come there; but as he had heard of my taking a strange course for a universalist to take, he only mentioned it to others, and I have it by information.

By letter I had also frequent and urgent invitations to many places, and high encouragements proposed. I have been thus particular, because certain people of "unbounded charity," having on the "bonds of perfectness," have echoed their insinuations through the country, that I have done this for money, because I could not get a support as a universalist! &c. Money was *never* my first object in preaching—but had it been so, I should certainly have gone on. My sermons averaged me while a universalist *more* than *three* dollars to *one* now.

When these things are considered, was I not justified in the charitable presumption, that "none but men of no principle; who never acted but from mercenary motives, would impute such to me?" And, indeed, all universalists at all distinguished for candour, with whom I have conversed, not excepting Mr. Stacy, have acknowledged, they believed my motives good. So I *was* right in predicting that universalists generally would not impugn my motives against all evidence—that none but the worthless and unprincipled would do it, unless a horde of restless and interested editors should be considered partial exceptions, which is, however, by many, doubted. In another number of Mr. Skinner's paper, he says, that he expects I shall draw a good salary out of the *methodist fund!* And that methodist clergy get greater salaries than any other protestant clergy get in America!! I do not know but I am *wrong to put* an exclamation point as "a mark of wonder *or surprise*" after *any* thing he might say. One would

suppose, he considered his readers out of their senses, and ready to believe any thing from him, if they knew it false. I never intimated in all my writings, that methodist preachers get any thing more than a poor support. *More* than half of them are *local* preachers, who do not travel a circuit, and such are not allowed by the discipline to receive any thing for preaching. These are a numerous body who preach Sundays without pay, and labour the rest of their time. As to the circuit preachers, they have a small support if their friends please to let them have it; but they must leave all other pursuits, have no home on earth; but move their families yearly from place to place. They have neither chance to make money nor enjoy it if they had it. Look at them when you will, unless a methodist travelling preacher had property before he started, you will always find him poor, and his family poor. They are from home and cannot enjoy much of the ease and comfort of home; nor the endearments of domestick life; nor administer much to the necessities of dependant families. They are prudent and frugal, and obliged to be so. They are as pilgrims in the world, preaching from place to place, with scarcely a place to rest, till they arrive at their heavenly home. They visit every place where there seems a chance to gain friends to Christ. They explore the wilderness and the abodes of poverty. They find out almost every lane and hamlet.—They wind along every valley; cross every river; and climb every mountain. Burning sands; autumnal storms; wintry snows, and piercing winds, are their companions! Often does the tear of mingled emotion gather on the cheek, as they tread the lonely path, and endure the dreary way, reflecting upon the homeless and pitiless life, which benevolence points out for them, and the corruption and misery which it prompts them to mitigate. But their bosoms burn with the love of God, and their ambition is to reclaim men from wicked pursuits, and guide them to happiness *here, and heaven hereafter.* Yet these weatherbeaten wa-

diers of the cross are held up as a luxurious and money making class of men, by universalist editors—and these editors would have us believe that *they* are the true friends and the *only* friends of religion! Paine, Hume and Voltaire, were as valuable friends. No—I never accused them of making money by preaching. I had seen it in universalist prints before, but I always despised the falsehood.—Though a universalist, I had too much conscience to pretend any such thing.

I will here add a letter that I have received from Rev. Mr. Brunson, who stands high in the estimation of the country; and who has been long intimately acquainted with every thing that belongs to the pecuniary concerns of the methodist church.

"*Meadville, Pa. Oct. 29th*, 1833.

"Dear Brother—Yours of the 20th inst. has just come "to hand, in which you make certain inquiries, relative to "the pecuniary support of the methodist ministry. In re-"ply to which I will briefly state facts as they exist.

"The discipline of the methodist episcopal church, does "not so much provide FOR *the support* of her ministers, as "*limit* them to a certain amount which they are permitted "to receive; *provided*, the voluntary contributions of our "people give us that amount. The policy of this rule is "to preserve a pure and spiritual ministry, by holding out no "*pecuniary* considerations to men to become her ministers, "so that if any man solicits the privilege of preaching among "us, his motives must be of a *spiritual* and not of a *pecuni-"ary* character. Indeed, I know of but few ministers "among us, but who suffer pecuniary loss from year to "year.

"Our discipline *permits*, or *allows* each itinerant minis-"ter to receive, (if he can get it from the voluntary contri-"bution of his hearers,) the sum of *one hundred* dollars per "annum, and his necessary travelling expenses. If he has "*a wife, he is allowed* to receive the same amount for her;

"and for each child under *seven* years of age *sixteen* dollars; "and for each child *over* seven and *under* fourteen, *twenty-* "*four* dollars; and after that age *nothing*. But if the con- "tributions on the circuit are more than sufficient to make "up these allowances, *he is not* allowed to receive it, though "it should be offered to him,—it must be sent to the an- "nual conference to assist in making up the allowances of "those preachers who are deficient therein.

"In addition to this allowance, our discipline provides or "rather *allows* the preacher to be furnished with a house, "and with some few other of his family expenses; to be *lim-* "*ited*, however, to the means and circumstances of the place "in which he lives and the people whom he serves. In "towns and cities, where the expenses of a family are great, "and the ability of the people equal to them, one meets "the other; but in our country circuits the rule is seldom "made to bear, not even to furnishing a house.

"The *first* of these allowances is called *quarterage* or *sal-* "*ary*; the *second* is called (not travelling, but) family expen- "ses: neither of which is made up *in one case out of twenty* "on an average. But in case of deficiency in quarterage, "(not of the other,) our rules provide "ways and means" "whereby they *might* be made up, yet it is never done.— "These means, are, 1. the avails of "the chartered fund," "located in Philadelphia. 2. the avails of the book con- "cern at New-York. 3. a colletion lifted for that purpose "on each circuit and station, and 4. the surplus quarter- "age on any circuit where there may be such: *but of this* "*I have not known an instance in fifteen years.* These sev- "eral sums when collected at the annual conference, con- "stitute what is called "the conference fund," out of which "the deficiencies of the preachers are to be made up, or "at least as far as it will go for that purpose.

"But the existence of such a fund has greatly mislead "both our friends and our foes. The former *lean upon it* "*to make up what they should* give towards the support of

"their preachers, and therefore contribute *less* than t
"would otherwise do for that object. In the mean t
"the latter imagine it an inexhaustable fountain fi
"which we are sure to receive an ample support, whe
"we obtain it from other sources or not.

"As to the truth of this last idea, you will allow m
"be able to judge, when I inform you that I have b
"chairman of the committee called "conference stewar
"for *eight* years past, whose duty it is to receive and
"tribute these funds. And to give you the clearest pc
"ble view of the case, I will state the result of the
"years settlement, which was several hundred dollars n
"favourable than any former year in this (the Pittsbur
"conference, since its organization, in 1825.

"There were last year 120 preachers,—what propor
"of whom were married I am not *now* able to tell; but
"whole amount necessary to make up the allowance o
"the preachers, the wives, children, widows, and orph
"was $22,632

"The whole amount received by them to-
"wards their allowance as quarterage, on their
"several circuits and stations, (the worn out
"preachers, receiving nothing from this source,)
"was $16,142

"Leaving a deficieney to be made up by the
"conference funds, of $6,489

"This fund for the last year, was made up as follc
"viz:

"Collections from the several circuits and "stations,	$887
"Our share of the profits of the book concern,	400
"Our share of the avails of the chartered fund,	75
"Making in all,	$1,362

"This sum of $1362 57, constituted the fund so m

"talked about, and which was to pay $6489 26; but which "could pay only about *twenty cents* on the dollar of the "amount. By this statement it will be seen that after all "that the "conference fund" could do, the preachers did "not, on an average, receive from both circuit and confer- "ence, but about *three-fourths* of their small allowance; "that is, a single man received about *seventy-five* dollars, "and a man with a wife, *one hundred and fifty* dollars for a "year's service; while these very men, or at least the most "of them, left business worth from $300 to $1200 per an- "num, for the sake of preaching the gospel in the capacity "of itinerant methodist preachers.

"I could add many remarks from my own experience "and observations, but comments are unnecessary: these "facts speak for themselves.

"Respectfully yours,

"*Rev. L. C. Todd.*" "A. BRUNSON.

But whether methodist travelling preachers receive great salaries or small ones, was a matter of little concern to me. I have long desired most anxiously to enjoy retired life, and only went into the itineracy to discharge what appeared my duty, in hopes that I should feel satisfied after a little time; and intended, as soon as I had done what I felt bound to do for the publick, to go into private life.* Mr. Skinner says,

"We cannot but remark, and we think every attentive reader must have noticed, the entire silence of Mr. T. on the subject of scripture testimony." And again:

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*I will here add that protestant preachers of no sect have any object to preach for money *solely*. Some, of splendid talents get good salaries; but such could get more in many other callings. Very few preachers of any sect in our country get more than is necessary to meet their expenses. The men who complain much of priestcraft generally pay ten times more for grog bills, law suits, fiddler's bills and other similar concerns, than the pious pay to support a gospel ministry. In going on to a circuit, I thought it doubtful, at the time, *whether my lungs* would admit of preaching six months.—*And considered it of* little consequence about the salary.

"But alas! Mr. T. has no proof—he would gladly have brought it forward if he had."*

Did I attempt to discuss the question whether all men would be saved or not? No—not at all. Then why does he conclude I had no proof, and who told him I would gladly have brought it forward if I had? Must a man go to work and prove every thing he believes in every article he writes, if he can prove it? The question was never systematically discussed by the apostles, and I think never should be by their followers if they can reasonably avoid it. I wished to be understood, that I did not think the chief design of the gospel either to teach universal salvation or endless misery; but that all men should turn to God by a holy life; and as many as would do this should be saved and the rest should be lost. Then the question how many would turn to God, being a matter of prophesy and implication and being a thing which our disputes can never alter, I conceived it my business to let it be for idlers to dispute about, while I should preach the gospel, offer Christ to such as will accept him, and expose infidelity.

My grand object, as I said before, was not to dispute about universalism; but to oppose infidelity, caring very little about the different views that believers may have on minor points, so that they were christians. If they believed all would repent and be saved, I would not quarrel with them about that; but am satisfied that very few, who really

*These men knowing nothing but war, seem to take for granted that others must be like themselves; and the only reason, I did not usher into being half a dozen volumes to confute all their notions in a single moment of time, they conclude was, because I had no proof!! Must a man fight these bullies or be called a coward? And because he does not confute all they have said for years, in a moment, is it certain proof that he cannot do it? It reminds me of a drunkard, I saw at training once, who insisted that the whole regiment were afraid of him, because they did not knock him down! Preachers generally suppose, that it is as much as they can attend to, to show that the pious and good will be saved, and to persuade *people* to become christians. They think the Bible teaches enough *of the misery* of the impenitent and wicked for believers in the Bible; and it is of no use to convince such as reject its authority that *it teaches future retribution.*

believe the Bible, will ever suppose it designed to teach the certain salvation of all men at death. The Bible offers salvation upon condition of faith and repentance, so clearly, that very few can read without perceiving it. Most that pretend to believe in universalism and found it on the scriptures, seem only to believe so much of the Bible as will seem to favour them, and secretly they believe not and care not what it does teach. Now to waste time and money to convince such people, what the Bible teaches, would be idle. We need only teach them to respect the Bible, and universalism is down; or if it can live with the belief of the Bible, let it live. But I only wish to oppose universalism, so far as the defence of the Bible, and the banishment of infidelity will oppose it. I fear nothing at all from universalism where the christian religion prevails. 2. Another reason I did not go into a defence of my "new views" was, that I was not conceited enough to suppose I could defend them better than had been done by others. 3. I had not time to devote to the work then, and wished to take time to prepare, to do it more thoroughly if I ever should undertake, than I could then. And 4. I doubted whether I could write my "new views" any plainer than they stand in the Bible. And I shall never expect to write so that Mr. Skinner and Co. can understand me. For they have been so long in the habit of finding a meaning in language, that the writers never imagined, that they could not understand me any better than they do the Bible.*

For the present, now, I must bid farewell to *Mr. Skinner.*

*Many universalists have expressed astonishment, that I did not quote a single text of scripture, in the Renunciation, to disprove universalism. The object of the Renunciation was solely to inform the publick that I did not believe any evidence urged for that doctrine to be conclusive evidence—not to disprove the doctrine.—How did they expect me to quote scripture to *prove* that I did not believe in universalism? The Bible says nothing about me, nor my opinions! Had I entered into a discussion of the evidence of universalism, then they might have expected me to quote scripture. But I conceived no more necessity, for quoting scripture to prove that I renounced universalism, than there would be for quoting *scripture to prove* General Jackson President of the Union.

He says in his conclusion that he is not my enemy—that he has been as charitable as he could be, and that he pities me, &c. It is immaterial whether he is my enemy or not, since he has treated me like one. It is of no consequence to me that he "endeavoured to exercise as much charity towards me as was possible," since he did not succeed in the exercise of any thing but gall and bitterness. And I care not for his pity, since it seems to be of that kind, which the assassin feels as he stabs the victim who happens to stand in the way of his interest. Let Mr. S. therefore, if he is capable of generous pity, turn it towards the multitudes of weeping wives and hungry children, whose husbands and fathers have become dissipated with the full assurance, drawn from the "Advocate," that drunk or sober, all will be saved. And to the fathers and mothers, who see with agony their sons, already *swearing* that all will be saved, while they drink, and gamble, and revel along under the smiles of the "Advocate," to the awful plunge from whence they never rise. But one word to Mr. Skinner before we part. Does not conscience sometimes carry forward your mind, to a dying scene; when human ambition and the love of party, shall flit away; and the thousands of this age, and of ages to come, who have become loose and abandoned by supposing heaven certain to all, will throng in horrible phantoms upon your troubled brain—and the thought strike your soul as an arrow from the dark abyss before you.

If the Bible be not a fable—if there be a "worm that never dies—a fire that never shall be quenched—where shall the ungodly and the sinner appear?"*

*Since the body of this work was written, we perceive Mr. Skinner has noticed our proposal to publish this Defence, and says "it is evident that we are seeking to obtain, if possible, considerable notoriety in the world." They first complained and boasted that we did not attempt to sustain our "new views," and insinuated that we were dishonest because we did not do it; now *when* they learn that we attempt it, they assert that our object is *notoriety*! So we must be wrong if we will not fight them, and *certainly* wrong if we do! When they drag us before the publick,

Rev. S. R. Smith's "Opinion" of the author considered.

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."—*Psalms*, VII: 16.

No matter how eminent the man as a gentleman or universalist preacher; if he uses his influence and his name to abuse an individual without provocation, that individual has the right of nature's law to repel the calumny. I shall extract as much of Mr. Smith's "opinion," as seems worthy of notice, but would not willingly hurt a hair of his head; for I never loved a man more than him. And deeply regret that sectarian views and feelings should find a harbour in his heart. He says,

"Mr. Todd commenced his ministry in the vicinity of his present residence, in Chautauque county, in the fall of 1817. Why, in his renunciation, he should have chosen to date the commencement of his ministerial career only

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and give us a notoriety which we sought not, and previously misrepresent us to the world, they think we can have no other motive in self-defence than "notoriety!" Have they no other object in defending their views, but "to obtain considerable notoriety in the world?" We have never sought notoriety. For the sake of obscurity and peace, we intended never to become distinguished by any publication or theological controversy, after our Renunciation. But they would not allow us to rest—and the whole of this publication is the result of their ungentlemanly and unchristian abuse. I despise the sarcastick and malignant imaginations of the misjudging world; and consider its admiration almost equally worthless. And have long desired to be indulged in the enjoyment of blessed retirement, from all the discord of conflicting interests and feelings, where I may breathe the sweet air of humble obscurity, and let the angry world fight on, and wrong and devour each other, without any participation in their everlasting contentions.

He also tells the publick that some "excellent friend" wrote him from Erie, Pa. that I had preached in that place, and preached nothing that any christian denomination would find any fault with; yet *he* goes on to find fault, that "it was hard work for him to preach," that "he would get into his former *style*, and then would stammer and *spit*, and try to get on to his new ground," &c. Oh horrible!!! It *was* rather hard work for me to preach that evening. For years I have been troubled with weak lungs, so that I thought it doubtful whether I could stand circuit preaching a year, and the forenoon of that day, had preached two hours, and rode all the afternoon, and arrived in Erie only in time to commence meeting; and was so tired that I could not finish out my discourse. My *style of preaching is* precisely the same that it used to be. I did not

eight years back, instead of sixteen, we have yet to learn. Yet in all he has said in that long article, there is not one direct reference to a single incident which would give a stranger the most distant idea of the real duration of his past publick life."

We have remarked on this in another place. We will add, that we did not conceive that there was any thing in the incidents of "his past publick life," that had any connexion with the subject of the renunciation. The renunciation was made mainly for my subscribers, who knew generally all these things, who lived in the very country where they happened. There was no more occasion for writing out all those incidents than there was for writing the history of the world. He adds,

"Soon after he commenced his publick labours as a minister of the reconciliation—in a few weeks, or at most a few months, he *renounced* both the doctrine of universalism,

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know before, that one must change his *style*, because his views on some points alter. As to the matter of the discourse, it had no connexion with any sectarian notions, and I was not conscious of making a single mistake, or advancing a single thought, that I would wish to alter. Sometimes, after a long sentence, I have long been in the habit of pausing a moment to respire easy and recover strength; especially when tired. I did so then, and might have spit once or twice in the course of the sermon. What an awful thing! worthy to be published in a universalist paper; and sent out for liberal, and noble, and humane, and philanthropick people to feed on!

He talks that I should have been more acceptable among universalists, had I vindicated religion then, instead of secretly cherishing hostility to it. Now this insinuation is founded on falsehood. I was never *secretly* hostile to religion. I always spoke my real sentiments. But universalists never complained, that I did not preach religion enough—but during the latter part of my ministry, they are well known to have complained, that I preached too much. Besides, my vindication of religion against skepticism in this book, is the same, I published in the "Genius of Liberty," which so aroused their wrath. It is just here to say, that *some* of my universalist friends were pleased with the vindication. If ever I was distinguished among universalist preachers, it was for preaching more religion than many of them do. And I affirm that I have always been too independent, to preach one thing and believe another; or to be secretly hostile to what I publickly advocate. I always would express my opinions though they were to vary twice a day. I never used an argument which I did not think sound, nor *applied* a text of scripture differently from my real belief of its true *sense*, in my whole life.

and the belief of a divine revelation together. It appeared, during his continuance in this state of mind, that his difficulties originated in the want of correct views respecting the moral and physical government of the universe. He saw much evil and much suffering, both natural and moral, and inferred that if God was good, they would have been prevented. He therefore preferred to disbelieve the being of a God, to a belief in the existence of one that was not good."

Here he makes me to have been, when quite young, an Atheist. When I read it, I concluded that it must be that there was something of that kind in my mind because S. R. Smith said it, though I could recollect no such thing. The truth is this. In the fall of 1817 I first came into Chautauque county, young, inexperienced, and very ignorant of the world. I found S. R. Smith there, a universalist preacher, itinerating about the country. I had imbibed that sentiment, and was full of love and admiration for the preacher. He learned my mind, and was informed that I had some thoughts of studying for the ministry. He urged me to commence preaching immediately, and study as I had opportunity. I told him I was not qualified, nor prepared. But I was about much with him; and his constant and ardent pursuasions prevailed. After much urging and pursuasion, I consented to *try* to preach. *Previous*, however, to commencing, as we were walking together, and he was talking, that God was good, and therefore *must will* to save all men from all evil; and was omnipotent, and therefore, *must* be able to do it, and hence it would be done; I asked him why the same goodness and the same power did not prevent the present existence of all evil? He told me that he could not answer that question, and I should never find any body that could, who admitted a Deity.* This conversation, by the way, is the evidence, and the only evidence, he had for suspecting that I was an Atheist. But if I must have been an Atheist to ask such a question, what must have been the man who answered it? Yet he urged

*This *was the substance of* a more protracted conversation.

me into the ministry, and left the country for the East.—After delivering some four or five discourses, I saw more and more that I was unqualified, very ignorant of the Scriptures, and unable to understand or reconcile them.—Hence, I found myself in doubt whether they were a revelation; and for these reasons concluded I would not preach. I did *not* renounce universalism, but only said I doubted the authority of the Bible, but believed universalism to be the Bible doctrine, and true, if that book could be relied on. So far from renouncing universalism, I often contended for it as scriptural, and always expressed some hope that it was truth. I had conversation with people generally in that region of country, on the subject, and all know that I professed all the time to hold universalism as the Scripture doctrine, and always expressed some belief that the Bible was true; and that I never took pains to inculcate Deism, though I expressed my fears that it might be the truth.—Not a single man at this time, ever heard me express a single doubt that there was a God. So far from it, I contended against atheism in a number of instances. Sometimes universalists would tell me that such doubts as mine need not hinder my preaching. And some told me that I believed as much as Mr. Smith. Whether I did or not, I could not tell, but he had informed me of his having been brought up a Deist, and that he turned from that to universalism not long before he commeneed in the ministry. And it may be added, that many of his remarks to me tended much to produce those doubts of which I have here spoken.—About three years afterwards, after having reflected much on the subject, and read Young's Night Thought's on the subject, I became satisfied with the validity of the Scriptures; and commenced preaching universalism with fervour and zeal, believing it to be the truth as it is in Jesus; but did not ask and receive any formal admission to the connexion of universalists till the time referred to in the *Renunciation*, unless I might have received a license, which

I do not recollect. From what I had heard Mr. Smith say, at the time of our first acquaintance, I had supposed it possible that he, having been brought up a deist, was one yet; but that he thought it for the good of mankind to believe in universal salvation, and preached it upon that principle. For this reason, I asked him, some years afterwards, whether he really believed in revelation. And in justice to him, I say, he told me, he had not a doubt of its truth. He adds,

"In the records of the 'Western Association of Universalists' for 1817, is the following remark; 'In November, this year, Rev. Lewis C. Todd, a young man of good attainments, and superiour talents, commenced preaching the everlasting Gospel of universal salvation, in the county of Chautauque. He delivered a few discourses with unqualified approbation, but some difficulties arose in his mind concerning the providences of God, which terminated in the complete subversion of his faith; and the suspension of his ministry."

The above clause was doubtless inserted in those records by Mr. Smith himself; and he was possessed of no information from me on the subject whatever, but had simply heard that I stopped preaching through unbelief. He doubtless, recollected our previous conversation about the existence of evil under the government of a good and Almighty Being, and therefore *supposed* that to be the difficulty. He adds,

"He continued in this semi-atheistical state of mind, for some two or three years, when he returned again to the profession and the ministry of universalism. But from what had transpired, it was sufficiently plain, that though a man of the first order of pulpit talents, he wanted stability of character."*

I was *not* in, and did *not* continue in this "*semi-atheisti-*

*When Mr. Smith turned from deism, in which he was brought up, to universalism, should we conclude "from what transpired, that *he* wanted stability of character"? Or does the change from deism to universalism, imply no alteration, and of course, no instability?

cal state of mind." I say before the whole country where I lived during the "two or three years," that I never professed *atheism*, though I inclined to the profession of *deism*, in a moderate sense. As to my wanting "stability of character," I cheerfully confess that I am not an immutable being—that I am so ignorant as to learn something by living—that I am not so wilfully obstinate as to adhere to an idea, because I began with it, after I am satisfied that it is wrong. And God grant that I may be always learning, and always advancing in truth. He adds,

"The reflection naturally occurs, in this place, that if Mr. Todd, without taking the doctrine of endless sufferings into the account, could suppose there was sin and misery enough in the world to justify the disbelief of the existence of God, what will he be likely to infer now?"

Mr. Todd *never did* suppose "there was sin and misery enough in the world to justify the disbelief in the existence of a God," and what he is likely to infer now, is, that Mr. Smith has been most egregiously mistaken in supposing all these things, or else he has wilfully fangled up all this stuff, for the base purpose of injuring my influence in turning the wicked from their wickedness. He is likely also to infer, that able sophists have the wit, and sometimes the malice, to conjure into being many things not true, by the misrepresentation of what is true. He is likely also to infer, that all creation around him, always was, and is, abundant proof to him, that a God exists. That we have no evidence, that he could have made a better world than he did, subject to both sin and misery. That we have no evidence, that what is consistent with God to suffer to be *now*, may not be consistent with him to suffer to be, *any* other time, and *all* other times. He adds,

"And it cannot be denied that he now has one reason for doubting the goodness of God, which was not included in his first renunciation."

Here he talks as if he would have it believed, I had made a *former* renunciation, and assigned a reason that God was

act good. I never had made "his first renunciation" and never doubted the goodness of God. I never had any reason to doubt it, and have not "one more reason;" for doubting it now.

After talking about Dr. Stedman, and of his becoming an *enthusiast* and *fanatick*, because he is a methodist, (which, in an adhering universalist, is "charity—the bond of perfectness—that assimilates to God," &c. but which becomes "the gall of bitterness" after he renounces,) he says,

"Let it be recollected, then, that about two years since he became the publisher of a religious newspaper—that when he commenced this undertaking, he must have presumed on the support of those, to a greater or a less amount, who were already the patrons of other similar journals; and, of course, that a part of his patronage must be withdrawn from existing publications. The result has shown that his paper was not well sustained; and whatever might have been his expectations, he has complained, in terms so pointed and indignant as to leave no doubt of his feelings and his regret."

In the very beginning of the 2d volume of the "Genius of Liberty," many old subscribers fell off, in consequence of its becoming a weekly paper; and for a time, I thought the patronage would be very small, and at *that* time I complained. Afterwards new subscribers were added, so as to take *all* my back copies. I had about six hundred, which I believe was *more* than the "Gospel Advocate" had during its second year. I also complained along in the year, frequently, not for want of patronage, as Mr. Smith and Mr. Grosh would have it supposed, but of the many subscribers, who would take the paper a year and then run away, or discontinue without paying up. I found many such worthless fellows, liberal to patronize the "glorious doctrine," and I was very liberal to expose them as fast as I found them out. He graciously adds,

"Here, then, appears to be fixed the point, on which turns much of the canting respecting the want of morality among universalists. Had they given him some thousands of good and responsible subscribers to the "Genius," there

is reason to believe we should never have heard *a word* about the want of moral power in universalism."

This is his charge, and made against all truth. Had I been pursuing any other calling, no matter what, these charitable men would have thus made out the motive. I shall state facts as they are. 1. I could have continued the paper, and without doubt, made it profitable. 2d. For some years I had expressed to many universalists that I could not see the doctrine do much good, that on that account, I was almost persuaded sometimes, not to preach any more. 3d. Mr. Stacy cannot deny, that ever since he has been in the western country, for some two or three years, whenever I have had an opportunity, I have been complaining of the swearing, drinking, gambling, and other vicious habits among universalists, and the entire want of any thing like a religious course among them. Mr. Stacy too always used to admit that things were so; and often expressed his regret that it was so; but hoped that universalists would some day take a different course. Almost a year before the Renunciation, I was at *Warren*, (Pa.) preached in the morning and evening, and Mr. Sweet in the afternoon.—Mr. Sweet was a universalist preacher from Ohio, who had come there that day with Mr. Stacy. We, there, in company with others, were talking, that day, on the character and irreligious course of universalists generally.—Mr. Sweet said, that he was generally and extensively acquainted with universalists in Ohio—that there was very little of the appearance of religion or piety among them—that societies, almost without number, had been formed, but the members seemed to take no interest in the cause, and generally, within two or three years after their formation, some would join the orthodox, but most would avow deism; and they would cease to be, as societies. He represented them to be in a very dead, low, and miserable condition, as it respects religion; and he considered this to be the general *condition of* universalists. Mr. Stacy was by, and did not *deny that it* was so, but said that we must try to bring

about a better state of things. Others were present to hear some of the conversation. A person present at that time asked me why it was so, that universalists would take such a course as they did; and I answered, "The reason is, that the principal part of universalists are deists in reality;" the person replied, "I believe in my soul they are." This was in the presence of Mr. Stacy, and he smiled, which I considered his assent that it was true. I told Mr. Sweet that his description of universalists would apply generally to them wherever I had been acquainted with them; and he told me he did not care about going among them if that were the case.

I wish to be distinctly understood as applying to universalists *generally* and not *universally*. I am acquainted with individuals, professing that doctrine, that sustain the purest morality; and many such not only have been but are yet my friends, and will be so after all the eastern "Luminaries" can say. I am acquainted with some deists too, of good morality; but this does not show the systems to have a general good effect.

To show farther, that I had a long time been deploring the inutility of the doctrine, before the "point" on which Mr. Smith makes to turn the "canting respecting the want of morality among universalists," I will make an extract from a sermon, which I preached before the universalists in Jamestown, in December of 1831, and published in my paper, almost two years before the renunciation. The reader will keep in mind, that at that time, I spoke of the *doctrine* as the truth. After speaking of the want of piety among its professors, I said,

"We regret—most deeply regret to be compelled to say, that such is the present condition of many believers in this country. Your speaker has seen it—Long has he seen it. Often has his heart pained; and the shades of many a night have witnessed the tears that wet his pillow. * * * I could stand unmoved against my enemies, though they

were a world in arms—could I see those, who have tasted and seen that the Lord is good, whose souls have warmed and expanded into eternal life at the fountain of rich and boundless grace, could I see them walking forth in the beauty of holiness, and showing, in their *lives*, the light and fruits of the doctrine, in all their amiable attractions and divine loveliness. Yes—would they come out from the world, as christians, and banish from them its alluring corruptions—would they assume before the world, and before God, the character of christians, (does not this imply that I thought they were not?) and put on in earnest the panoply of the christian virtues, though their number might be small, they would be mighty in strength. * * * In view of the undisciplined and mixed mass of people, that more or less favour our doctrine in this country, their general indifference and inattention to the pleasures of the sanctuary, can it be wondered that some doubt *whether we really intend to be a christian sect*, or only the amalgamation of all characters in opposition to orthodoxy? It is time that we decide this question distinctly. It is time that our scattered brethren determine, either to abandon all pretentions to christianity, and *openly* espouse the gloom and solitude of scepticism, or else draw the line distinctly between profession and practice. If we prefer the latter, our course is manifest. We must have something more *than the profession* of religious tenets? We must do something more than to *oppose the orthodoxy*."

Now at the time this sermon was published, plainly insinuating all that I have since said about universalists, Mr. Stacy applauded it to me, and said it was what they needed. I sent the same sermon to Mr. Smith; and yet *he* tells us, after near two years, that if my paper had not proved at last, not to be well sustained, "there is reason to believe we should never have heard *a word* about the moral power of universalism." Yet Mr. Smith is a great man. He *must have* noticed such hints at the time; and no doubt

Stacy had told him how I had talked some years; yet inks we should not have heard a *word* of that kind, not the "Genius" failed. No—he does not say *he* s so, but "there is *reason* to believe" so. As we d be sorry to be *obliged* to believe that such a man l assert what he knew to be false, we must think his ing to be, that although *he* did not believe so, he ght others would have "reason to believe" so, from his sentations, and those of his fellow labourers. He adds,

Where shall we look with the hope of finding the su- ar morality of limitarians? It has been claimed, and ed with the most unblushing effrontery, till the world or better evidence than assertion—until it is alike re- g to common decency, and offensive to sober truth, e ministers of any sect to preach about the superiour efficacy of the doctrine of hell torments."

to this, we ask the reader to open the Bible and see ier *that* contains the "doctrine of hell torments."— line Psalms xviii. 5; cxvi. 3; Matth. v. 22; x. 28; xii. 5; Mark ix. 47. Mr. Smith in speaking so dis- illy of the "doctrine of hell torments" had probably ten that he professed to respect the Bible. But ig this, we admit that limitarians sometimes do wrong; ey generally acknowledge the necessity of leading a life. They take much pains to promote piety and . They encourage all the publick efforts to build up society, and are, in fact, generally pious and good. do not swear, nor ridicule the Bible, religion, tem- ce, nor any of the means used to promote the chris- irtues and the general moral health of mankind.— world is it that "asks for better evidence," &c.? ls ask for the evidence—the vicious and abandoned g the universalists ask for it. (The candid among know and admit the general "superiour morality of rians.") The corrupt irreligious, profligate, and us, of course, will not admit any body to be better *hemselves. We mean* not to be understood, that

Mr. Smith is such a character; but through sectarian prejudice, he is indulging the same feelings, and unfortunately has the body of the loose and abandoned on his side. He adds,

"But it is ineffably ridiculous for a methodist to talk of the high morality of his doctrines—and never more so, than when he would contrast his ostentatious parade of sanctity, with the unobtrusive and practical virtue of universalists."

When I renounced universalism, I was not a methodist; neither had I determined what denomination of christians I should unite with; nor whether I should with any—I had no definite plan of operations then in my own mind. So I said nothing at all about the high morality of the methodist doctrine; as I was not a member of any class of christians, and had no reference to any except the universalists. But I think the "ostentatious parade of sanctity" of the methodists, consists in their humble efforts to obey God—to live devout and pious lives—to grow in grace and in all the christian virtues, that when they come to die, they may die in peace, rejoicing in their Saviour, and go home to his glorious kingdom. And the "unobtrusive practical virtue of universalists" is, generally, Sabbath breaking, profanity, intemperance, contempt of all the appearances and means of piety, horrid fears of *priestcraft*, but no fears about any other craft; gambling; laughing, scoffing and swearing about praying, preaching, religious meetings, and religious people; finding contradictions in the Bible, and other great difficulties; etc, etc. ete. He adds,

"Especially when he knows, and all the world knows, that virtue has never yet found a sanctuary so sacred, but it has been profaned by the ministers of that denomination. We rejoice that there are amiable exceptions to this general remark, but *that there are only exceptions*, should teach them and there converts more modesty."

Now as Mr. Smith is a universalist, this sweeping assertion will be the exercise of "charity" and the "bond *of perfectness*," and that "unbounded love" which "*assimilates* us to God;" but if Mr. Smith ever renounce uni-

versalism, his friend Skinner, in attempting to skin him for his audacity, will call it the "gall of bitterness and the bonds of iniquity," and a "spirit entirely foreign to that of true universalism," though he might skin himself again by it.

With regard to the methodist preachers, I think they have a vast number of them, and many among their labouring local preachers especially, who are not very talented or learned; and among so many it would be marvellous, if there were not *some* bad ones. But on the other side, I think there is not more devotion to piety nor more real talents in any order of clergy in the world than among the methodists. They have a vast many men of the very highest order of talents. Their ardent, fervid, burning eloquence is distinguished, and has distinguished them throughout christendom. As to the common members, they have all varieties, as might be expected, but I believe there are many of them—very many, whose sincerity and ardent piety are such as to command the admiration, as well as to warm the heart of every christian and philanthropist that knows them.*

*Since my Renunciation, I have not considered myself a *sectarian* in the common sense of that term. I have no sectarian prejudices nor hostilities. And my main object and desire is to oppose infidelity and wickedness, and promote christianity, piety and virtue. The points about which christians disagree and dispute, I consider comparatively unimportant, though I have my own judgement on them. I think the friends of Christ should not suffer their different views on minor points of theology to interfere with good feeling and mutual fellowship. They should not discuss the unimportant points which separate them; especially unless some particular circumstance renders it necessary; and then always in a spirit of forbearance and christian courtesy. The business of every preacher of the gospel, is to bring home the great outlines of christianity to the consciences of men; and persuade them to repent and forsake sin, and practice holiness. Although men will think differently on some points, they will all be the friends of Christ or his enemies. If they are his friends, they should be friendly to one another; and sweeten all their denominational disputes with good temper and candour. All christians have enough to do to oppose the common enemy. I consider myself accountable for the errours or failings of no denomination or class of people. *I seek no popularity* in the world, and am only am-

He concludes with some remarks, which I cannot understand—for instance,

"In due time he will see and admit the absurdity and *temerity* of such insinuations."

What he means by *temerity* I know not. It may be *temerity* for me to speak my sentiments; but the author of the piece was mistaken if he thinks I fear him and his coadjutors more than God—not so. I know not what punishment they intend to inflict; but I trust in the omnipotent hand that gave me being; and hope to so live, that in death, I can reflect that I have been instrumental in turning some from vicious pursuits which lead to misery and ruin. It is hoped that they do not mean to Morganize me.

I have now answered in order the writers for one universalist paper, only; but others have foamed out their wrath in a very similar manner. The horde of universalist editors appeared to be affected by the Renunciation, like a hornet's nest upon receiving a fire coal. But this reply will answer them all, as they are little more than the echo of each other. Upon an examination of all these facts, how clearly it appears, 1. That the author, becoming convinced of the errour of universalism, and of its fatal and pernicious tendency, did, like an honest man, and a philanthropist, renounce it; knowing that in so doing, he was sacrificing his highest pecuniary interests; and bringing upon himself the unsleeping vengeance of malicious men. 2. And that these men, who boast of being the very cham-

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bitious to do some little good while I act in a publick capacity. And would much rather, on my own account, spend the rest of my days in perfect retirement, far from the strifes and censures of men, where I might read, and think, and enjoy the sweets of uninterrupted peace. I fear universalist editors will make it necessary to write a few volumes more, in this "seven years war for independence," before they will make peace. But I hope they will not; for I want not the labour; and as to the notoriety, I only regret the necessity of getting so much. For I fully believe, and have long believed, that they, who are but little known, and have *but little* intercourse with mankind, enjoy the most real and *substantial happiness.*

pions of benevolence, and the only charitable men in the world, did immediately begin to sophisticate, and torture, and misrepresent every thing in relation to it; and conjured up mountains of suspicious circumstances, which after all, upon investigation, vanish into the baseless visions of jealousy and malice; and "leave not a wreck behind."*

I am not conscious of having had the least unfriendly feelings toward the body of the universalists at the time of writing my Renunciation. I did not intend either to abuse them, or to injure their feelings, any farther than would be absolutely necessary to let my acquaintance know why I left them. I was obliged to leave them, because I was fully satisfied the doctrine was untrue, and not the doctrine of Christ and the apostles; and that its general promulgation, instead of improving the condition of mankind, would be a serious and fatal evil. I positively know that my convic-

*That the world may see farther how powerfully my charitable Renunciation altered the minds and feelings of universalist preachers towards me, I will copy the following from this same Mr. Skinner, published in the 4th vol. p. 117, of his paper at Utica; only about one month before the Renunciation appeared.

"*The Genius of Liberty*, which has been published for nearly two years at Jamestown, Chautauque county, N. Y. by Br. Lewis C. Todd, we learn by a late number of it is to be discontinued at the end of the present volume, which closes in May or June next. We regret that the patronage of the Genius of Liberty, has not been such as to warrant its continuance; we have ever considered Br. Todd as one of the best of men and one of the best of our writers. However, we know that the task of an editor and publisher is generally rather a thankless one, however faithful his labours or great his sacrifices for the publick good may be; and perhaps Br. T. feels anxious to get rid of the labours and toils, and perplexities and vexations of such a life. We cannot blame him if he does. We hope when he leaves his editorial he will be better able to attend to his ministerial labours, that prosperity and peace may attend him through life, and that his patrons, especially all that are good, will become the patrons of other and similar publications, whose owners will be glad of their support, that the number of patrons to universalist papers may not be diminished. We hope also that Br. T. will occasionally furnish us with an article from his able pen."

Who would suppose this to have been the same Mr. Skinner, who soon after, so profusely poured out his vials of bitterness upon me, without the least provocation, only that I had ceased to be a universalist! But such is poor human nature. I feel in my heart this moment a *perfect* willingness to forgive all the efforts *among infatuated universalists* to injure me without a cause.

tions and impressions on this subject, wrought up as they were at last, were such, that I could not have continued to preach universal salvation, any more than I could be guilty of deliberate murder. In view of my accountability to God, and the short time allotted me to live I dared not do otherwise than renounce the doctrine. The monarchy of half the world would not have hired me to continue openly a universalist. Could I have retired into obscurity, and avoided the cross of a renunciation, and the suspicions and reproaches, which I knew would fall to my lot, I should gladly have done so; but I could not be satisfied that I was not bound to do more than that. Many that know not my feelings, trials, and motives on this subject, of course, will execrate me. But the Great Searcher of hearts, knows that I have acted solely from the convictions of duty.

Additional remarks and facts bearing on the subject of the Renunciation.

It has been abundantly shown already, that the author of this book, had been not only discouraged with the moral influence exerted by universalism, but had frequently expressed his dissatisfaction to numerous friends, and also through the press to the publick, for years before his final Renunciation. This too was well known to his friends generally in Chautauque, and had often been made the subject of serious conversation with such of them as were candid, and most familiar with him. Well known too were these facts to Mr. Stacy, and partially known to Messrs. Skinner and Smith. Under such circumstances, how much more fortunate for them, would it have been, had they barely admitted the Renunciation to have been brought *about as it* professed to be; and only contended its author

was in errour! This would have had the appearance of honesty and candour, and would have accorded with that high character of charity which universalist teachers have professed, while the whole world knows they have exercised the least in their publick career of any people under the whole canopy of heaven!! The author saw these things till his heart sickened. He was reading many universalist periodicals; and became fully satisfied from the drift and general course of them, that their secret object appeared to be, and their actual effect was, to raise doubts, in the minds of their readers, on one religious subject after another, till they should believe in none; and by innuendoes and sarcastick reflections upon the errours of christians, to spread abroad a deep and universal prejudice against a gospel ministry, the Bible, and all religion. He became satisfied beyond a single doubt that all this was true. He conversed also with many professors of universalism at different times, and found most all of them to view the subject in the same light. Most all of them to be enemies to christianity, and to consider the whole engine of universalism now in the United States, to be a shrewd and well concerted scheme, to bring together the elements and efforts of unbelief, to overthrow in the end the christian religion. His candid opinion is, and has long been, that ninety-nine out of a hundred, who profess publickly to be universalists, are unbelievers in divine revelation. I say this in the fear of God, as the result of all that I know of them. And I know too that they themselves, when they read this will know that it is not far from the truth, however unwilling they may be to own it. Many open infidel papers had already advocated the idea of building up a government in the United States, that should be purely infidel, and they were calculating on certain success. I was satisfied from the general aspect of universalism and the feelings of its professors generally, that they were actually making common cause.

Then the question occurred, which side shall I take?—

There is to be no middle way. We must either stand for Christ or Infidelity. I looked forward—shall religion be banished from the Union? Shall the black banner of skepticism be unfurled—universal pollution and crime crimson our happy plains; and the horrours of despair freeze up all the tender germs of philanthropy; and extinguish the last vestige of faith, tenderness, virtue, and hope? I looked upon my children; and nature herself, in her own holy eloquence, pleaded for religion, and admonished me to be a christian, and come out from the ranks, which appeared to be tending to infidelity. In addition to all I could gather about the religious condition of universalists, from my own observations; and what Mr. Sweet informed me from Ohio, I saw an account given in the "Trumpet," of Boston, last winter, by a "*restorationist*," which the editor of that paper inserted to show how *universalists* are *persecuted* by the *restorationists*. The editor represents the account to be entirely false. But I know the writer to be a man of high respectability, and of extensive acquaintance with universalists generally in New England, having travelled as a preacher of the doctrine very extensively in that region. I knew, furthermore, that his account would apply exactly as far as I knew any thing about universalists. I read the article to many candid universalists before my Renunciation, all of whom acknowledged it to be a just description as far as they knew them. As this article is referred to in the Renunciation, I give it here; it speaks the very truth and nothing but the truth in relation to the sect, as far as I know any thing about them.

"I have already in some degree called your attention to
"the nature and moral tendancy of that scheme of divinity
"which is so earnestly pressed upon your consideration.—
"I will not at present enlarge upon this subject, but will
"invite your attention to the practical tendency of the
"*scheme* upon society. But here I do not intend to touch
"upon the moral character of individuals. I shall look

"societies and bodies of men. If the representations we "have given of the doctrine be true, we should conclude "that it would not build up devout and permanent socie- "ties. And how is the fact in this case? We see from "the ultra papers that scores of societies have arisen an- "nually in New England for the last ten years. And what "is the present standing of these societies? I cannot "speak concerning them all from personal knowledge. "But having had a personal knowledge of the situation, "the rise and *fall* of many, I can speak with confidence, "and what I shall state is known to all who have any "knowledge on the subject. I say then, that *more than* "*three-fourths* of the societies which have arisen within the "last ten years, *have already perished.* I do not mean that "they have entirely ceased to be, but that they have re- "laxed their efforts, and now almost a total indifference "prevails. Take this as an example. A society is form- "ed in a certain town; and fifty or sixty male members "come forward and unite with the society. Let these men "be amply sufficient in worldly means to employ a preach- "er one half of the time with a fair salary, without taking "upon themselves a burden greater than what is borne by "the great mass of the people. Now what is the subse- "quent history of such a society. For the first year they "may have preaching one third of the time, for the second "year a quarter, for the third one-sixth, and in four or "five years they have no preaching at all. Or perhaps "they may have a day or two in the year, if a person hap- "pens to come along and offer his services, *Now this is a* "*fair representation of at least nine-tenths of the universalist* "*societies which have been formed for the last ten years.*— "Some of them may have been a little more prosperous, "and others have fallen as much below the example given. "I could name scores of societies as examples. Take the "country societies as they exist at the present time, and it "*would require* the joint effort, such as they would be

"disposed to make, of ten or a dozen societies to give one "preacher constant employ. A much less number might "employ a man for a single year, but take five years to- "gether, and it would require ten societies. I do not say "that this is all they are able to do, but I say that it is all "that they do do, or will do.

"Now a question naturally arises as to the cause of fail- "ure. The friends of modern universalism tell us with "great assurance, that no cause progresses so fast. This "in one sense is true, and it is equally true that no cause "dwindles so fast. There is not a sect in the land of "the same numbers and ability, that does so little.— "Three-fourths of the societies are destitute of a preach- "er, and take no active means to obtain one. Socie- "ties rise like Jonah's gourd, and like that frail plant "they wither away. And how is this? To what cause "must we ascribe this decline in almost every society? "This has sometimes been ascribed to the want of "preachers, but the truth has always been that they have "had as many preachers as could obtain support. This "falling off cannot be ascribed to the operation of any of "our laws, for the laws have operated as favourable to them "as to others. It cannot be ascribed to the fact that the "doctrine was new and unpopular, for this would always "operate the most powerfully at first; and if men would "break the fetters of popularity and form themselves into "a society, they would not be deterred from pursuing this "subject from motives of popularity.

"To what cause then is this failure to be ascribed? We "say to the natural tendency of the doctrine. That we "may see this tendency let us give a specimen. A society "is formed and a preacher is employed for a day. He "commences his labours or exercises. His attack upon "the orthodox begins and ends the discourse. It is de- "*livered* with that kind of temerity which would make a "*moderate* man shudder, but this passes for great talents

"with many. His discourse is filled with low wit, and se-
"verity, which excites laughter in the assembly. The
"service closes, and what is the impression that is left
"upon the assembly. They are highly gratified for
"the most part, and are eager to engage the preacher
"again. But what is the moral impression? It is man-
"ifestly bad. Every low and unprincipled man will
"extol it. And some will express their approbation
"with an oath. "He is a smart man," says one.—
""He gave it to the orthodox good," says another.—
""He's no hypocrite," says a third, "He expresses my
"opinion exactly," says an infidel, "he dont hold to ma-
"king a fuss and whining about religion." Such remarks
"will be made by the hearers, and you may judge of the
"moral effect. The preacher comes again and pursues
"the same course, with the same effect. They then em-
"ploy a restorationist of a Sabbath. He preaches the final
"reconciliation of all things to God; but he maintains that
"men must be saved by faith and repentance, that they
"are accountable beings, and will be dealt with according
"to their characters. He uses no wit, excites no laughter,
"and labours to make his hearers virtuous and devout.

"But how is this received by the assembly? Why it
"produces more frowns than smiles. "I had rather hear
"the orthodox," says one; "he has no independence,"
"says another; "I want to hear a man come to the point,"
"says a third. The deist scolds, the dissolute swears,
"and multitudes tell the Committee that they have had
"enough of him. Now brethren, as fanciful as the repre-
"sentation is, that is a fair representation of what frequent-
"ly takes place. But what is the subsequent history of
"this society? They have a preacher of their own liking
"occasionally, but in a year or two, they care but little
"about any preaching. They think and judge correctly
"from what they have heard, that preaching does but little
"good; *and that the Bible* is like a fiddle, it can be made

"to play any tune. I allow that there are some excep "tions to this representation. I can say with pleasure "that there are some individuals whose feelings are hurt "by such preaching, and who wish to hear something that "is sober and practical, but such persons are generally a "minority, and they have to give way to the more noisy "part of the society. This society in a few years dies "away; they may retain their legal existence, but this is "about all.

"You are now able to answer these questions, why their "societies are no more permanent. In the first place, "they are composed in a great degree of men who have no "religious feelings, and many of them have no faith in di- "vine revelation; and instead of improving, they generally "grow worse. As far as my observation has extended, "and it has not been very limited, having visited scores of "societies, it is my firm opinion that more than two-thirds "of the males who are warmly attached to the doctrine of "no future retribution, are not believers in the essential "facts of divine revelation. I have also been present at "conventions, and heard discourses preached on ordina- "tion occasions too, which were clearly of an irreligious "tendency, discourses which excited more levity than pi- "ety, and went more directly to subvert than to build up "religious institutions. And these discourses came from "those who were grey with age, who were held up as a "model for others! These statements are painful, but "are nevertheless true. Now is it surprising that religious "societies should wither and die under such preaching? "Brethren, I shall leave you with this painful recital. Re- "mark is unnecessary. Yours, &c. C. H."

In reply to an article, which came out in a universalist paper of New-York on the Renunciation, I referred to a letter recently received from Rev. Paul Dean, of Boston, and declared that Mr. Dean acknowledged the things in the Renunciation were generally true. Mr. Dean was

many years a very popular preacher among the universalists, (the first I ever heard, and who charmed me to the doctrine,) but being disgusted with the levity and impiety, of the sect, he came out in company with some others, and organized an association upon a very different foundation; and called themselves "restorationists." Mr. Whittemore of the "Trumpet," noticing it, came out with an article pretending to doubt whether Mr. Dean had written me any such thing.

Mr. Dean lived in his city, and he might easily have asked him, if he had any doubts on the subject; but that would not do so well as to say,

"Will Lewis C. Todd endeavour to screen himself from the suspicion of having misrepresented Mr. Dean, by publishing that gentleman's letter in full?"

Why did not this editor wait till Mr. Dean complained of being misrepresented? But *where* must I publish his letter in full? At that time I was not an editor. Could I trust it to be sent to my persecutors for publication? And how did he know but the letter contained many things totally improper for publication? Yet he would lay me under the obligation to get this private letter published, or be considered a liar in the fullness of his overflowing charity. I do not know as Mr. Dean will forgive the publication of the following extract from his letter. But I think it contains nothing he need be ashamed of.

"Be assured, sir, that I honour most of the feelings you "express, and for one, doubt not your sincerity. Many have "had trials similar to yours as to the fruits and tendency of "the doctrine, as defined in modern times, by Messrs. Bal-"lou, Balfour, and Whittemore, &c. They have seen "with grief the lightness of its preachers, the levity of "manners in the desk, the *bitterness of their spirit* to all "who differ from themselves. They have been satisfied "of the inefficiency of the sentiment, especially where as-"sociated with fatality, materialism, and no future punish-

"ment, to produce the reformation and conversion of sin-
"ners, or "the perfecting of the saints;" but knowing
"that the grace of God has not only been perverted,
"but actually, in its influence, turned into lasciviousness,
"they have not, therefore, renounced the doctrine of the
"grace of God that bringeth salvation to all men, but
"separated from the infidelity, levity and corruption with
"which it has been associated; and preach it fervent-
"ly, zealously, and as we believe usefully, under its most
"ancient and appropriate name of "universal restoration,"
"or the final "restitution of all things." We are regu-
"larly organized into an independent ecclesiastical body.
"And from what I have heard of your character and tal-
"ents, should you come among us, we could be useful
"to you, and afford you the opportunity to be useful to
"many others. In haste yours respectfully,

"Buffalo, June 20th, 1833. "PAUL DEAN."

Soon after the reception of the above, I received a letter from Mr. Edwin H. Stone, of Boston, containing similar remarks, from which I only extract the following;

"I perceive by the "Trumpet," of this city, that you
"have "renounced universalism," it being a doctrine,
"which, in your opinion, is not calculated to make men
"" honest, benevolent, social, kind, humble, tolerant, and
"pious." With *modern* ultra universalism, and its effects
"upon society, I am well acquainted: and three years ago
"the restorationists in Massachusetts, from a sense of duty
"to God, and the true interests of the christian religion,
"separated from the universalists, and became a distinct de-
"nomination. They were thus enabled to preach without
"fear of "making difficulty in the order," in such manner
"as they conceived the honour of Christ and the interests
"of his religion required. For this step, they have been
"much persecuted, and have had all manner of "evil spe-
"ken of them falsely."

I hope the two gentlemen above will excuse me for taking

the liberty I have with their letters, as I wished to show, that many, who have preached universalism, have seen and acknowledged the same thing that I have alleged.

I have now concluded my defence against the aspersions of the editors. I am aware that I have spoken with severity of them; but a defence against the unprovoked personal attacks of an enemy will justify more severity than would otherwise be justifiable. An eminent gentleman of this state, wrote me, that they "had but poorly paid me for my charity toward them expressed in the Renunciation," and said he "doubted whether they knew how to appreciate such charity." As they could not and would not understand any thing but the plain severe truth, I was, by them, put to the painful necessity of dealing somewhat harshly with them, contrary to my first intention. But that I may be properly understood, I will say here, what I think of universalist preachers generally. It is believed that most of them are brought to look upon the common denominations of christians as far from right, by the perversions of their sentiments, which are constantly made by universalists and infidels. That they become deeply imbued with prejudice against them; and mainly engage in universalism, from mistaken views both of the orthodox, and of the true interests of mankind. That the nature of their doctrine is such, that most of them, as well as their hearers, become so much tinctured with skepticism, that their teachings lead to the same end that open infidelity would. That there are some honest and sincere among both teachers and people, I have no doubt. There are a few learned, gifted, and talented men among the preachers, who would be useful in a good cause; but many of them are illiterate; and only qualified for levity, scurrility, and miserable satire. Winchester and Murray, I think were pious, but their system was no sooner abroad, than infidels who had been foiled in their recent open attacks on religion, by the able confutations *that had* been published, discovered in universal-

ism a disguise for their doctrines, and spread it forth with zeal, fully satisfied that it would answer their purpose just as well. Hence the numerous conversions of infidels to universalism, which signifies nothing more than the shifting of an unpopular name for one more plausible. Infidels, and loose wicked men have cherished the doctrine enough to make it suspicious, and offensive to the christian, were there no other objection to it.

CHAPTER III.

THE FUNDAMENTAL ARGUMENTS AND PRINCIPLES OF UNIVERSALISM EXAMINED AND EXPLODED.

SECTION I.

Introductory remarks on the belief of universalism.

UNIVERSALISM simply implies the doctrine that all men will be finally and certainly saved. But the doctrine, as now generally explained and professed, is, that all mankind will certainly be immortal and happy immediately after death. This is the kind of universalism professed by the principal teachers that now pass by that denomination, as distinguished from the "restorationists" heretofore referred to. It is this last system mainly that we propose to examine, except as our arguments on this, may in some instances, extend to the other also. Universalists generally endeavour to set off their system, by making the opposite doctrine appear a very different thing from what it really is. They speak of "roasting" and "burning in literal fire," "fire and brimstone," &c. to make out the appearance of something too horrible for belief on the other side. Yet it is well known that christians do not believe the future punishment of the wicked will consist of "literal fire and brimstone." They speak of "the fire that never shall be quenched" of "hell fire," of "everlasting fire," of "fire and brimstone," of the "lake of fire," &c. But this is only using the very same language, which the Bible uses. And why do universalists conclude that we hold a horrible doctrine, because we express it in Bible language? If they respect the Bible, why do they reject the ideas it contains? But they will say, that all such language in the Bible is figurative, and should not be interpreted literally. We say so too. But if it was proper for the Holy Spirit to use such figurative language to denote

the punishment of the wicked, why is it not proper for us to use it to denote the same? And why should any ridicule the ideas contained in that language, while they profess to respect the Bible. How do they know that we mean any thing more horrible by such images of wo than the scriptures do?

2. Suppose the scriptures teach universalism, and we should not so understand them; but should understand them to teach, that all the good, and the good *only*, will be saved; what shall we lose by the mistake? It will be replied, that we shall suffer much from fear of not being saved. Answer. We need then fear only just enough to induce us to be good; and so much fear as was necessary for that purpose, would be more than counterbalanced by the advantages of a good life. It will be said too, that we shall suffer much from the fear that some of our children and relatives will not be saved. Answer. This fear, however, would induce us to use every effort in our power to bring up our children as they should be; and to persuade our friends to lead good lives. And all these ends, to be obtained by fear that all will not be saved, are far greater than the trouble that such a fear ever need be to us. There is nothing, therefore, to be lost by not being a universalist, if that doctrine be true—For it appears, that we should be more likely to be good; and just as likely to be happy, on the whole, in this life, to believe the good *only* will be saved. And notwithstanding this errour of opinion, we should in that case, certainly be happy in the next life as well as others.

3. Suppose the scripture doctrine is, that the pious and good *only* will be saved, and we understand them to teach the certain salvation of all, what are we to lose then by the mistake? It will be said, *nothing*, because one may be pious and good notwithstanding this errour of opinion. Answer. We *might* be. People, believing in the certain salvation of all at death, *might* be pious and good notwithstand-

ing; but the fear of future wo, or the hope of a future heaven, could not be any inducement to make them so. In this world, the reward of virtue, and the punishment of vice, to say the least, appear so uncertain and so inadequate, as to have very little effect with the multitude. Indeed, the apostles and early christians, pure and holy as they were, experienced such scenes of earthly wo, such complicated and exquisite torments; and, in every age, the humble, pious, and good, are permitted so often to be trampled down by the proud and haughty, to suffer disappointment, crosses, and accumulated and varied miseries; while the oppressor and the impious, the knave and the villain are so often prosperous, and apparently happy, their consciences seared and lulled to sleep by the siren songs of unbelief; and exulting in the triumphs of injustice and crime, that the ideas of rewards and punishments in this world, never did, and never can, contribute much to the cause of piety, or to the protection, security, and peace of human society.—With such views, individuals of extraordinary good dispositions, and who should fall under the action of no very strong temptation, might be moral. But when the exciting power of any evil inducement became stronger than the fears of present punishment, the victim would fall. Facts corroborate this reasoning. Who does not know, that those who fear future punishment, and anticipate future rewards, are more solicitous about religion—more fervent, more watchful, more prayerful, more vigorous to cherish piety in their own hearts, and extend its interests abroad, more engaged in purposes of christian benevolence, and in their endeavours to be assimilated to God, than such as deny all future remuneration or accountability? Then the true answer is, if the pious and good *only* are to be saved, by believing that all will certainly be saved, whether we are here pious and good or not, we are in imminent danger of procrastinating repentance, yielding to temptation, following *our passions*, pursuing the illusory phantoms of the

besetting world, living and dying in sin, be disappointed of heaven, and be damned at last! Who has ever known the careless, hardened, and abandoned, to be awakened, aroused from their lethargy, and converted to God and religion, by being persuaded all would certainly be happy after death whether they did this or not? I never knew an instance. On the other hand, we are all familiar with multitudes of such awakenings under the opposite impression.*

4. Hence it appears, on the whole, that we have nothing to lose by the errour, even if universalism be true; but if it be not true, its votaries are risking much, and in great danger—are even jeopardizing their eternal all—their very souls! Suppose Satan, or some body else, should send a preacher on agriculture into our country in the spring—He tells our farmers that God is kind and loves all the people; and will *certainly* give them all abundant harvests in his "unbounded love," whether they plough and sow or not. They begin to prick up their ears and say, "This is comfortable doctrine!" One asks—then we need not work of course? Oh, yes—says the preacher—you must work notwithstanding—You will *certainly* have harvests whether you do or not; but then you should work, because you will enjoy yourselves better to work than to be idle! Labour will make you healthy and contented. All would admit this; but if they believed the harvest would *certainly* come, how many would begin soon to relax their efforts, turn idlers, and laugh at those stupid men, who would not believe so much in the paternal care and love of God, and

*I will mention a Mr. ———, of Jamestown. For years he had been a poor miserable drunkard; every thing was as dark and hopeless with him as could be—his family in want and wretchedness. Yet he was a warm universalist. I preached universalism to him time and again, and sometimes tried with all my might to persuade against that habit; but while heaven was just as sure to him with it as without it, he drank on! At lenght at a presbyterian protracted meeting (*distracted* meetings universalist editors usually call them,) he became alarmed about hereafter. The arrows of *conviction pierced* deep. He was reclaimed—and for years has *been a good* member of society.

would dredge on to earn their harvests? Men would soon show that they love play and idleness better than work, notwithstanding labour is for their present good, independent of the harvest! And poor creatures, when autumn and winter come, might starve, for all the harvests God would give them! So it is with universalism; it tells us, we shall all be saved, pious or not, but that it is better for us here to be pious and good; and all admit that it is. Yet believers in it generally relax their piety, follow their inclinations wherever they lead, choose evil rather than good; and laugh at the piety and christian efforts of their opponents; and call them fools, not to trust to the "unbounded goodness of God," and to take so much pains to prepare for future blessedness! And poor creatures may find, in the end, that the economy of grace is founded upon similar general principles with the economy of providence; and "beg in the eternal harvest, and have nothing."

5. From these considerations, it follows, that the belief of universalism, on the whole, can do no good at any rate, even if it be true. Nay—that it is pernicious and fatal to the best interests of mankind, in this life, if it be truth; and if it be errour, that it endangers the everlasting well-being of the soul! What the use then in preaching that doctrine; in all the efforts made by universalists and skepticks to propagate it? (for skepticks generally are as much engaged in the work as professed universalists.) What is the world to gain by its general promulgation and belief? In its visible effects, where it has prevailed, we see nothing to recommend it to posterity. But universalists say they cannot avoid believing it if they would. Well—they can avoid all endeavours to propagate it. If one cannot avoid a fatal disease, he can avoid endeavouring to spread the contagion among his healthy neighbours. But we think a candid view of the Scriptures, with a devout, humble, and praying mind, will generally cure the soul infected with this distemper.

6. If the Bible teaches universalism *plainly* and positively, it is a wonder that many of the ancient christians who wrote on the Scriptures critically before the third century did not understand it so; and that such men as Campbell, Scott, and Clarke, and a multitude of others of every age, eminent for piety and biblical research, did not discover such a *plain* interpretation. And in such case it is a wonder, that the common readers of the Bible generally do not understand such a plain sense, without the efforts of such subtle criticisms and explanations, as universalist teachers find necessary, to do away the sense which people are so apt to give it. Not one in a thousand of common readers, would ever suppose the Bible taught the salvation of any more than the good, without the aid of the studied and laboured explanations of universalist teachers. This would be very singular, if the Bible taught universalism *plainly*.—Indeed, in such case, the common people would depend on a few subtle and ingenious sophists for the correct understanding of what was plainly taught in the Bible. So that a plain revelation would after all depend on the revelation of the few to reveal it to the many!

7. If universalism be not *plainly* taught in the Bible, but obscurely, it must be because the writers did not conceive the doctrine of any great importance to mankind. And if they did not conceive it important to mankind, then *we* should not. Why then, make this the subject of everlasting contention and strife? Why, hosts of preachers, periodicals, books, societies, and associations, all set up for the sole purpose of promoting the belief, that *all* will be saved, whether they lead pious lives or not? Moreover, if we must confess that universalism is but obscurely and incidentally taught in the Bible, we must not only suppose the belief of it not considered important to mankind by the writers, but that we *may* be mistaken about its being taught therein at all. If the doctrine be not the *plain* sense of the Scriptures, *there is certainly* ground for us to conclude that it may not

be taught in the true sense of any passage. And if there be a possibility of our being mistaken, as to its being in reality a Scripture doctrine, we should not attempt to propagate it, as it professedly *may* be a fatal errour. But who is there that will pretend the writers of the Bible to teach universalism as plainly and fully as universalist preachers now do? Universalist teachers now undertake to show that these writers did, on some occasions, in some particular expressions teach that all men will be saved. This is, however, only *their* interpretation of the sacred authors. But may not these teachers be mistaken? Are they apt to understand writers better than others? *They* generally insist upon it as a fact, that Watts, Wesley, Clarke, and other eminent divines were universalists. They say that these venerated men clearly advocated universalism! They support the assertion by quoting passages from their writings, and attempting to show that such *must* have been their meaning! Now every body acquainted with their writings, knows that they did not profess the doctrine, and that they were distinctly opposed to it. Yet such is the imperfection of language, that it is easy to find expressions in their writings, which might be so misapplied as to appear to teach universalism. If criticism and sophistry can turn such men as Dr. Watts, John Wesley, and Dr. Clarke into open thorough universalists, through the vagueness and imperfection of all human language, can we wonder that Paul, and Christ, and all the inspired writers, should be used in the same manner?

8. If the Scriptures teach universalism obscurely and incidentally, and a preacher feels confident of this, he should teach it in the same manner. No one can be justified in teaching universalism differently from what the inspired writers did. Hence, if he teaches it all, it should be as they did, that is, so obscurely and uncertainly that none can understand them to teach it at all, without the aid of much criticism and much explanation; and so that most of their

hearers shall doubt their teaching it at all. Certainly the inspired penmen knew how to teach well enough; and if universalist preachers and writers will teach universalism as they did, (if they teach it all) there will be no occasion to controvert their writings. They would then teach it indeed like Watts, Wesley, and Clarke. But such preaching would never be supported by the opposers of religion, as universalist preaching is now supported; and universalism never did and never will spread by such preaching.—Whoever supposes universalism to be taught in the Bible as a fundamental important doctrine, with the same clearness and in the same manner, that universalist preachers now teach it, is out of his senses, and cannot be reasoned with.

9. No man therefore *should* preach universal salvation plainer than the Bible does; and they should preach damnation just as plainly as that does. Universalist teachers profess to respect the Bible as much as others; yet they often burlesque others for preaching about "hell torments," the "unquenchable fire," "hell fire," "everlasting destruction," the "lake of fire," "fire and brimstone," &c. Such like expressions were used in the Bible, as that teaches universal salvation. Now if our universalist teachers respect the Bible, and teach universalism just as that does why do they so often ridicule *us* for teaching as the Bible does? Why do they not *prove*, that in such language, *we* all mean universal salvation, as well as the Bible? Why do they impute to us an opposite meaning, and ridicule us as holding to the being literally roasted in fire and brimstone &c. barely because we use such language as *they* say, in the Bible, means universal salvation? Would it not be better for them to teach universal salvation just as the Bible did, "everlasting punishment" and all; and then prove that not only the Bible, and Watts, Wesley, and Clarke but all other eminent divines of all denominations, and of *all ages*, who have taught rewards and punishments in just *such* language as the Bible did, were universalists?

10. A person can never be justified in teaching universalism who has *any* doubts of its being a Bible doctrine; because if some believing it, would still lead good lives, many others would take indulgence from it, and in case it proved false, would thereby endanger their everlasting welfare.—It is not necessary therefore, that the Bible should teach plainly endless punishment, to justify us in not being universalists. Suppose the Bible neither taught certain universal salvation, nor certain endless punishment plainly, but that the good and the pious shall be saved; and its general language would seem to imply, that such *only* could expect salvation; then we could not be universalists; neither could we be under any obligation to support, or vindicate, or justify endless punishment. When the author first renounced universalism, why then, did the editors of universalist papers, insinuate that, therefore, he was bound to prove and vindicate the doctrine of endless punishment? Why insinuate that he *must* be dishonest in renouncing universalism? Again, if the Bible teaches that all the good will be saved, and the good only; and as all may be good if they choose; endless punishment could not be taught in the Bible positively and unconditionally, except as matter of pure prophecy; but the evidence of endless punishment would be mainly drawn from the conditional expressions of the Bible in regard to such as *might* not accept of Christ, from inferences also drawn from biblical representations of the fate of certain characters, compared with the actual existence of such characters in the world.—As our theory admits that all will be saved, who will embrace Christ, we are not bound to prove positively that any will be endlessly punished, but only, that *none but* the penitent and good will be saved.*

*By penitent and good, we mean to be understood in the common acceptation of the terms. And we admit of course the salvation of such as are not accountable, infants, &c. without reference to character.

It devolves, therefore, upon universalist teachers themselves, to prove from reason and scripture, that all men will be saved whether they become pious and good in this life or not. Nay—it further devolves on them to prove it so clearly, indubitably, and unequivocally, that we can safely risk everlasting consequences on the proof. And all we need to show, to justify the course we have taken, is, that their doctrine is not susceptible of such clear, positive, and certain proof. Do not understand us, that it would be difficult to prove endless punishment as clearly and as positively as the nature of the subject admits of; but only, that we are under no necessity to do any thing more, than to show, that it is not *certain*, that any more than the good will be saved. And that the Bible, in its plain and most obvious sense, does not teach the *certain* salvation of all.

SECTION II.

Some of the fundamental REASONS *of universalists examined.*

1. Universalists generelly begin their system in what they call *sound reason;* and having established it in their minds, as a system of philosophy, so clearly and indisputably, as they suppose, that it *must* be true; they then go to the Bible and search out all those passages, which alone seem to favour it, and commit them to memory so well, as to be able to hand them out fluently on any occasion. They next study out, either themselves, or by aid of their teachers, some subtle way to explain *hard* passages, (as they call them,) so as not to let them overthrow their favorite theory. Most of common professors of it, however, never consider themselves able to give the curious explanation, (or evasion,) but are always sure their preachers can do it. Indeed, *the* explanation, or rather, evasion of these *hard* passages, *is the principal* business of universalist teachers.

2. We now state the grand argument, upon which the conclusion, that all will be certainly saved, is entirely founded.

"God is infinitely good, and of course, must have designed in the beginning, and must still design the greatest possible good of his whole creation.

"The greatest possible good of his whole creation requires the universal salvation of all.

"But God is infinite in power, and of course *can* carry his design to promote the greatest possible good—the universal salvation of all, into full execution. As, therefore, God designs, in his infinite goodness, to save all men, and *can*, in his infinite power, save all, all men *will* and *must* be saved."

This argument we say is the grand foundation of the whole system. To this the Bible is forced to yield, whether or no! We admit the argument plausible; but we deny that it is conclusive. It is all founded on an *a priori* argument—reasoning from what God is, to what he must do. This is the wrong way to reason. Instead of this, we should reason *a posteriori*, from what God does do, to what he is, or may do.

3. The argument is confuted by well known facts, and of course is good for nothing. If the greatest possible good of the whole creation requires the final salvation of all men, it also requires their present salvation. The present happiness of all men, is just as necessary to the greatest possible present good of all, as the future happiness of all men is to the greatest possible future good of all. If God *must* have designed, that all men should be happy in the future world, because he was infinitely good; by the same reasoning, he *must* have designed that all men should be happy in the present world. Yet we see, all here are not happy. What certainty have we then, in *reason*, that God's goodness and power will accomplish, and *must* accomplish hereafter what it fails to do now?

An angel before the creation, learns that the world is to be made and peopled. He begins to calculate whether sin

and misery would ever exist in the new world. He says—God is infinitely good, and therefore *must* design to prevent all sin and misery; and he is infinitely powerful, and therefore, *can* prevent them; and therefore, they must and *will* be prevented! This argument would have proved, equally strong, that the divine attributes *must* have prevented the sin and misery now in the world, and that have been in being for some thousands of years, as it would prove now that those attributes *must* prevent the existence of sin and misery at any future time. But notwithstanding an angel before the creation, might have proved, that no sin and misery can ever exist under the government of God, by the very same argument that universalists prove it cannot exist at a future period, yet he would have found, in the event, all his speculations, on what infinite goodness and power *must* do, confounded in the absolute existence of sin and misery.—What certainty have we that this same argument now used to disprove the future existence of sin and misery, is any better than it would have been, when used to disprove their present existence? If infinite goodness and power must necessarily prevent all misery at any future period, why must not the same infinite goodness and power prevent all present misery? If infinite goodness and power must not necessarily have prevented the present miseries of the world, there is no evidence that they must prevent the future.

4. This difficulty completely upsets the very foundation of universalism. It crumbles their favourite argument into nothing. They cannot get over it. Neither can they twist round it, nor crawl under it. If it be consistent with infinite goodness and power to admit the existence of sin and misery at one time, we cannot say, that it may not be consistent with the same goodness and power to admit their existence at any other time, and at all other times. They will attempt to get round this trouble, by pleading, that *temporary* misery was necessary to promote the entire

happiness of the whole creation afterwards. But if infinite goodness *must* have willed the entire happiness of the whole creation at a future period, it must also have willed the entire happiness of the whole creation from the beginning. And if infinite power must be able to accomplish the entire happiness of all at a future period, it *must* have been able to accomplish it from the beginning. It will be said God could not make us susceptible of as much happiness, or capable of enjoying as much, without we first suffer pain, as with it. Why not? If his omnipotence is such, that he can prevent all future misery, why can he not by the same omnipotence, make us capable of enjoying just as much happiness without our first passing through so much misery, as with it? A physician comes and makes me sick, keeps me in pain and distress several months; he then restores me to health; and tells me he could have kept me in health all the time; and that he could have made me to appreciate health just as well without the sickness! Why then the sickness? If God *could not* have prevented the miseries of this state, what certainty have we that he can prevent all misery hereafter? Or if he could, but would not, what certainty have we, in his attributes that he will do it at another time.

5. The greatest possible happiness of the whole creation, which, universalists contend the infinite goodness and power of God *must* produce, would be the perfect happiness of every thing that lives, from the first moment of its being. But we see that such perfect happiness of every living thing has not been produced, and consequently the argument on what God *must* do, falls to the ground, and with it, the whole fabrick of universalism, as founded on our imperfect and vague notions of divine goodness and power.

The ideas of universalists about infinite goodness and power, that necessarily *must* prevent all future misery, *would also just as surely, not* only have prevented all the

human misery of this world, but also all the misery of the whole animated creation. They would reason thus; "God being infinitely good, must have willed to prevent all the miseries of animated creation, and being omnipotent, he must have been able to prevent it all, and to accomplish the entire happiness of every thing that lives from the first moment of its existence. Therefore, all moral and physical evil must have been prevented, and therefore, it all has been prevented!" But all this only proves things to be which are not! Hence, it is proved, that there is no such thing as misery in the universe, and never has been, by the same argument precisely, that it is proved there will be none to all eternity! But alas—for the proof—sin and misery have, and do exist! Alas—for universalism, as founded on this proof, sin and misery, for all that, may for ever exist. This proves, that universalists are not quite acute enough to comprehend correctly, what the incomprehensible attributes of God *must* do.

6. An effort will be made to escape this difficulty, by showing, that the miseries of all will and must be overruled for the good of all. But this can never succeed. If they say God *could* not have brought about as great a degree of final happiness for all, without suffering any misery at first, as with it, they as much deny the divine omnipotence, as we do to say, he cannot accomplish as much general good in the system, without suffering misery always to exist, as to suffer it.

There is no way for them to escape the dilemma, only to prove, that there is not and never has been any sin and misery in existence. But they cannot dispute there is something about as disagreeable to us as *real* sin and misery; and in spite of their grand argument, this disagreeable something may always exist. But the doctrine, that every sin, is, in fact, a virtue, and that all miseries, are pleas*ures*, because an infinitely good and almighty being suf*fers them* to be, not only contradicts the common sense,

and common feelings of mankind, and the whole drift of scripture; but it upsets all ideas of virtue and vice, as well as pleasure and pain. Tell a man, he is happy and must be so. If he gets drunk, spends his property, it will work for his good. If he loses all moral sense, and becomes vicious, abandoned, and beastly, it will eventuate in his good. If he murders his children and wife in a drunken frolick, it will be for his good and theirs. If he is hanged for it, at last, it will be for his good! And finally, that any and every sin will be overruled, as well as every pain, to a greater good, is a doctrine which strikes a deadly blow to all motives of virtue, and to all restraints. But this is the very vortex, into which many universalists reason themselves, in their blind infatuation, presumptuously attempting to deduce a theory from the MIGHTY DEEP of the divine attributes!

7. Universalists deduce an argument from the divine attributes very similar to the one we have exploded, thus:

"No good earthly father would suffer his child to sin and be miserable for ever, if he had power to prevent it.—God is good, and has power to prevent any one from being sinful and miserable for ever, and therefore he will prevent it."

The whole force of this argument rests on the presumption, that God will not suffer any thing that a good earthly father would not, if he could prevent it. And if we show that God does suffer many things with men, which a good earthly father would not suffer, if he could prevent it, we upset this argument to all intents and purposes.

A good earthly father would not suffer his son to lie, cheat, get drunk, gamble, go to jail, and finally to state's prison, if he could prevent it; yet God *does* suffer men to do so. A good earthly father would not suffer his son to commit murder, and be hanged for it, if he could prevent it; yet God does suffer men to do so. A good earthly father would not suffer his children to be sick and distressed for years—*to be* agonized and tortured—incarcerated

for years within cold and dismal dungeons—to sigh and groan in unavailing and hopeless misery, if he could prevent it; yet God suffers many to do this. Good earthly fathers would not suffer their little children to be left alone in the night, and get the house on fire and burn themselves to death, if they apprehended the danger and could prevent it; yet God suffers many to do so. If a good earthly father saw his child about to plunge an awful precipice, and could stop him, he would do it; yet God sometimes does not. If a good earthly father saw his child so foolish as to go and lie down in the fire, and could prevent him, he would do it; but we might lie down in a furnace and burn to death if we choose, before God would take us out.

We ask universalists to go and lie down in the snow, or plunge into the water, or into the fire, and stay there, to see if God will take them out. No doubt, they would perish there for all God would do for them, though their good earthly fathers might pity their madness, if they saw them, and take them out. Hence it follows that God suffers men to do many things, that good earthly fathers would not suffer their children to do, if they could prevent it. Why then may not God suffer men to be sinful and miserable for ever, although good earthly parents might not, if they could prevent it? In all this, instead of reasoning from our imperfect conceptions of what God is, to what he *must* do, *contrary* to fact, we reason from what he does do, to what he *may* do, *according* to fact.

8. We shall be asked then, how we can admit and vindicate the divine goodness? But we are no more bound to vindicate divine goodness, with our theory, than universalists are with theirs. God may be infinitely good, and suffer misery to exist next year, as well as to be infinitely good and suffer it to exist this year. He may be good, and suffer it to exist at any and all future time, as well as to be good, and suffer it to exist through all the ages of this life. Suppose we say, we cannot fully vindicate the divine

goodness upon our theory—universalists can do it no better upon theirs. And if we were all to acknowledge, that we are too weak to fathom the attributes of the great incomprehensible God, so as to draw *certain* conclusions therefrom, on the future condition of man, we should doubtless act in a manner more becoming our real capacities.

9. But what do we mean by *omnipotence?* Not a power to do *any* thing conceivable; but a power to do any thing that can be done—that is, any thing that is possible. Now it is impossible for us to know, whether the creation of a world of intelligences not subject to sin and misery, was possible or not. We cannot tell, whether a universe, free from all liability to sin and misery, is, or ever will be possible. Of course, we do not know, as any better universe, than one liable to moral and physical evil, was or ever will be possible; and consequently, we do not know, that it is possible for God to accomplish the entire and perfect happiness of all creation, though he be omnipotent in the fullest possible sense. To be sure we may not see wherein it was impossible for the sensitive world to have been so constituted as to shut out all liability to sin and misery; and to secure to all perfect and endless bliss, from the first moment of their being; but we cannot say that it was not impossible. Neither can we say that any plan could have been devised, consistently with the spontaneous power of man and necessary moral freedom, which would have secured the certain eventual salvation of all men. It is, therefore, going too far for us to say, that God is not good, because sin and misery are now suffered to exist, or because they be suffered to exist always.

10. Yet we have reason to conclude God is good from the benevolant design indicated in all his works. Our teeth are designed to be serviceable to us, yet they sometimes ache. Our eyes to give us the pleasures and benefits of seeing, *yet they* are sometimes diseased and painful.

And all our senses seem to have been designed for our use and happiness, yet all are liable to become sources of misery. And all the works of God indicate a design to promote our happiness; but every where is to be found, a *liability* to affliction! This liability may be necessary in the very nature of things, and may result in the moral elevation and happiness of some, and the depression and misery of others. The question cannot be decided by reason and philosophy whether the unfathomable and incomprehensible attributes of God *must* make all finally happy or not. But as human philosophy can only judge of the future, by the past, its decision would be in favour of the hypothesis, that, as sin and misery have existed under different modifications, from the beginning, they will continue to exist, in some form, for ever.

11. It will be contended, that, "God must have foreordained all things, and predestinated every sinful act, from all eternity; and therefore, it would be unjust and cruel to subject any to the loss of heaven for doing what God before determined they should do."

But universalists hold, that men are punished for their sins in this life. Is it not unjust and cruel to punish them in *this life* for doing what God before determined they should do, as much as in the life to come? If it be just to punish them *here* for doing what they could not avoid, why not just to subject them to the loss of heaven, for doing it, hereafter? It will be replied, that, "punishment *here* might be just, because it would be inflicted for the good of the punished; but the final loss of heaven could not be for the creature's good, and therefore, would be unjust." This argument goes upon the ground, that God foreordained the sin for the sinner's good, and then punishes him also for his good. A man murders his neighbour! Well—God foreordained it for his good! Who should regret it then? He is hanged! Well—God fore*ordained* that for his good! The good Lord deliver us

from such good as all this. Who may not sin, if every sin is foreordained for our good, and all the punishments too? What a good world predestinarian universalists would make this to be! We might let loose every desire, and passion —plunge into corruption and crime—defy both God and man; and all foreordained for our good! And if we got into prisons, or swung upon the gallows, it would be all for our good! If all this is for our good, we see not why we may not go to hell for our good! If any think all these things really for their good, we see not why they may not call it a good thing—a most excellent thing to be damned! If God has foreordained every thing for our good, why did he not foreordain perfect holiness and happiness for our good, instead of sin and misery? Especially, since, according to universalist's idea of his omnipotence, he *could* have made holiness and happiness quite as conducive to our good as sin and misery?

12. But that philosophy, which teaches, that God foreordained and determined all things from eternity, is, we think, another vain and idle attempt, to fathom the unfathomable depth of the Almighty! Did God determine? Did he predestinate? When did he do this? The answer is, he did it from all eternity! But when was that? If he ever did it, he must have done it at some time or other; and if he did not do it at *any* time, then he never did it at all. If he did it at *any* time, then he did not do it from all eternity; but there must have been a time when he had not done it at all. If there was a time when he had not done it, we have no proof that it ever was done. It will be said, "God *must* have foreordained all things, because he foreknew all things; being obliged to determine, that *should* be, which he knew *would* be." We are altogether too bold, when we tell much about what God *must* do, and is *obliged* to do. No doubt God is omnicient; and omniscience implies a perfect knowledge of every thing, that *can be known*. But what future events can be known

and what cannot be, we know not. Neither do we know, in what manner the Deity foresees and knows things. We may know that an event happened yesterday; yet our knowledge of it, had no influence in its production. So, for ought we know, God may have a way, in his inscrutable modes of perception, to foresee events, over which he exerts no absolute control, and which are in themselves dependent on the free and spontaneous powers delegated to men. But we have gone into this, not to fathom the divine mind, but to shew that it is unfathomable; and all the subtle conclusions of philosophy, in favour of universalism, drawn from what the Deity *must* do, are built upon partial and imperfect views of him, and are entirely unsafe and untenable.

13. It is contended that "endless punishment is disproportioned to the magnitude of our sin, and would, therefore, be unjust."

We cannot decide the question, how much sin deserves. But admitting our sins of this life, do not deserve a positive endless punishment, we might be for ever sinful, and be for ever punished. Man is a sinner, and his ransom is paid, his prison door is opened in the offer of Christ and heaven; but if he refuses to come out, to accept the offer, while it is held out to him, the door may be justly shut, or the offer cease to be made. He may, by one tremendous decision of mind, refuse to accept the heavenly offer; and consequently lose it, and lose it for ever. A father offers his son a farm on the easy conditions that he will be obedient and good, which will be for his good independent of this gift. The son says, if he cannot have it without any conditions, he will not take it at all! The father would be under no obligation to continue the offer after a reasonable time. He might withdraw the offer, and the son might lose it for ever! If we refuse to accept the royal gift of heaven, on the reasonable terms of submission and obedience, we may lose it for ever. And what sufferings we *shall* experience, by being "banished from the" moral

"presence of God, and from the glory of his power," the language of scripture, rationally interpreted, can alone inform us.

14. Again our opponents urge that, "we cannot be happy in heaven, if our friends, or any of mankind are in wretchedness and misery."

This argument is often urged. The preacher of universalism often inquires, whether mothers can be happy, when they see their children writhing in the agonies of literal fire? And they thus often make the idea of future retribution, appear absurd and horrible. The author of this work has often moved the sympathies of his hearers powerfully, in this way. But the argument is founded on the supposition, that the doctrine teaches, that future torments are to be equal to those of being literally burned in fire, and that people in heaven will be so constituted, as to feel the same sympathy for the damned, that we should now feel for persons in distress. Though some have supposed future punishment to be literal burning in fire, yet we do not profess to believe any such thing. We only contend, that there is a punishment, represented in the scriptures, by the figurative ideas of a "lake of fire," "fire and brimstone," "the second death," "hell fire," "destruction *from* the presence of the Lord, and the glory of his power," &c. That this imagery represents the punishment severe, we think obvious; but *how* severe, we do not pretend to know. 2d. We do not know and cannot know whether those in heaven will have any knowledge of, or concern about, the impenitent and miserable. We have seen persons, in this life, very happy, with their present constitution, notwithstanding they knew thousands of their fellow beings were miserable. So that it appears quite possible that God may so arrange the concerns of the future, that the miseries of the wicked, however great they may be, shall not interfere with the reward of the faithful.

15. It appears that God has not appointed sin and mis-

ery that he might have the chance to overrule it for good. Because, if he *could* have produced the same good without it, it would have been far better to have had no such things to overrule. But if he *could not* have produced the same good without it, we have no evidence that he ever can. If he *could not* have prevented evil, we can not know that he ever can; but if he *could* but *would* not do it, it is impossible for us to say, without the Bible, whether he ever will. These reasons have been urged to show, that we cannot possibly understand enough of the nature of God, to determine from that, or from any reasoning or philosophy, what must be the future condition of men; and that therefore, the Bible alone, as the revelation of God, must decide the question. And as reason and philosophy teach nothing on the subject, we are not to come to the Bible, with our minds already made up from philosophy; and then study and invent some way to explain the Bible, so as to make it teach universalism at all events. To know what the Bible teaches, we are not authorized to determine, first, what it *must* teach, and then bend it to our theory. Indeed, if we could find out by reason what a revelation from God *must* teach, it would supersede all necessity for a revelation. Our inquiry then must be, not what God *must* do, (for we do not know) but what he does do; and not what the Bible *must* teach, (for we cannot know) but what it actually does teach. And we should not suppose its true meaning to be something, so foreign to the natural implication of the words, that it requires the most subtle invention to find it, and the most elaborate ingenuity to give it any plausibility.

Universalist teachers have found vast numbers of passages, which *seemed*, to the whole world, to teach, that only such as "do his commandments, that they may have right unto the tree of life, and enter in through the gates into the city," should be saved. Their main business has *been to study* out and invent some other sense to such pas-

sages. This work has been an immense labour for them; but it might be expected, that they would succeed in making out *some* other meaning besides the true one. And such ingenuity and labour are employed, in this work, to make writers mean what they never thought of, that we might expect many to be deceived by the speciousness of their explanations, especially when they are first convinced that reason and philosophy demonstrate the doctrine without any revelation at all. Yet many of these explanations, are so far fetched, and unnatural, that although they are published all over the country, a great majority of universalists cannot comprehend them, so as to explain away the seeming force of the passages when urged upon their consideration by their opponents. Letters were poured in often upon the editor of the "Genius of Liberty," from subscribers, inquiring how such and such passages could be explained, so as not to oppose universalism. So all the country know how often professed universalists were asked how they got along with many passages; and they would answer, that they could not explain them, but Mr. Todd could do it!

But having shown that philosophy is silent on the subject, or is against their theory as far as it goes, we shall see the propriety of understanding the Scriptures on this subject, in their plainest and most natural sense; in other words, just as we would understand any other writers, who should write in the same manner.

16. We would ask them, if God ordained all sin that he might overrule it for good, whether, he could not as easily have ordained holiness and overruled that for good? If they say, he could but did not, then it follows that he suffered all the sins of this world to exist, when it was unnecessary, and when he could have promoted the same good without it. And if he has suffered all the sins and miseries of this world, which were entirely unnecessary to the promotion of *good, then he* may suffer unnecessary sin and

misery to exist always. If they say he *could not* have overruled holiness and happiness for good as easily as sin and misery; let me ask them how they know that omnipotence can overrule sin and misery any better than holiness and happiness? If he could not have accomplished all his purposes as well without sin and misery as with it, how do universalists know but such a *necessity* may obtain with him for ever? But if they say he could not have overruled holiness and happiness for good as easily as sin and misery; then it follows, that sin, being more easily overruled for good than holiness, is preferable to holiness! That, in fact, sin is holiness, and holiness sin! Why should I not kill my neighbour, if God has foreordained it, that he may overrule it for good, and for my good? And especially if he cannot as easily overrule a contrary act for good! And if he has ordained that I should be hanged, that he may overrule it for my good, and cannot overrule any thing else as easily for my good, why should I object? Hence it is plain, that the position, that God has foreordained all sin and misery, that he may overrule it all for the good of all, upsets the whole system of moral science, and makes sin and misery preferable to holiness and happiness! But this absurdity, palpable as it is, is the very basis of universalism. Yet universalists talk of their doctrine of punishment as being a powerful restraint to sin. How can men fear to commit a sin, which they think God has foreordained for their good? And how can they dread a punishment, which they think will be overruled for their best good? Such system absolutely offers the best and highest good as the reward of iniquity.

17. Hosea Ballou, and others, have argued, that all things must happen by divine appointment and foreordination, or else God would be disappointed, and consequently unhappy. This is reasoning on God, just as if we were *intimately* acquainted with his essence; and could take a clear *and perfect* survey of the incomprehensible God! This

reasoning would do for rash and conceited boys, but men should blush to seem so wise. We do not know enough of God to determine, whether he would be disappointed upon seeing any thing which he had not foreordained; nor whether disappointment would make him either happy or unhappy. The fact is, such reasoning, by attributing a kind of incomprehensible infinity to God in some respects, and dwarfing him down to the likeness of men in others, only betrays the presumption and vanity of infatuated men; who too proud to acknowledge their ignorance and weakness, and disdaining the limits of human understanding, grasp at the omnipotent and infinite Deity, and draw inferences and conclusions about him and from him, as if he was but a play thing in their hands!

18. But so far as reason is to guide us on the question of universalism, its best evidence would be, that it tended in its practical operations to reform the profligate, the abandoned, and impious. Had the doctrine this recommend, it would be the best argument Reason could urge in its favour. But alas for the cause! We have said in our Renunciation, that it has no such advantage. Editors and preachers of the doctrine say that it has, in an eminent degree. We leave the disputed point with the publick. We see by their papers, that the work of proselyting to that faith is advancing: societies and believers are multiplied—but we may ask, where is a single drunkard reformed—a single loose, impious wretch reclaimed, and converted to piety and virtue by the doctrine? Yes, we ask where, and echo answers—where! It is not because such men are prejudiced against the doctrine or its preachers and will not hear them—not because they will not hear it—but because the vicious will not reform, until the fear of hell settles down upon the trembling soul, and alarms the guilty conscience—then the pale votary of vice shrinks from his bold career, and humbles himself in penitence before God. *The author of this work* once preached universalism in Ray-

ley, Chautauque co. (N. Y.) where he found among his hearers a universalist drunkard—he had been a preacher! But he was a constant attendant on the preaching. He extolled it—he praised the glorious sentiment, till we preached directly against drunkeness; and then he fled—we have never seen him since.—His name was *Winslow*. He liked the doctrine; but to hear a universalist preacher condemn drunkenness so pointedly, was more than he could bear.—So it is with the wicked generally; they love the doctrine, and love their sins both at once. How often do we hear men and boys talking of the "unbounded love of God" with a profane oath in almost every sentence! The most abandoned swearers, and most abominable characters, through the States, are frequently found advocating, amidst shocking oaths and drunken revelry, the "liberal sentiment"!

We should be sorry to state such things, if we thought it possible to be mistaken about them. But we cannot be, unless our very senses have deceived us. We know there are some good universalists. And as we would be just to all, we will state, that Messrs. Th. Whittemore, S. Skinner, S. R. Smith, and most other universalist preachers of distinction, abating their sectarian animosities, and anti-christian opposition to all that come in their way, are doubtless good moralists and amiable men; but they have seen and learned enough to make them so, without being indebted to universalism for their goodness.

How could we expect the doctrine to exert any general restraint upon the passionate and vicious? Suppose a man whose passions, interest, or appetite, urge him to murder a neighbour. Hear him as a universalist engaged in the following soliloquy. "If I murder this man, I shall remove a great obstacle to my happiness; and it will be nothing more than what God has appointed for my good. The *murder* will certainly be overruled for my good, and that is *just what* I want. And as for him, it will certainly be over-

ruled for his best good too. Therefore, I need not shrink at all from the deed. If I am punished for it, which I must be some way or other, that punishment will certainly be overruled for my good, therefore, I need not borrow any trouble about it, any how. I am certain that God loves me and all men, with an unbounded and everlasting love, and therefore will overrule whatever I may do for my best good and that of all men. Whether I murder or do not murder, it must come out for my best good, and I cannot do any thing, which will not be overruled for my good. Therefore, it is no matter what I do, or whether I do any thing; my best good *must* come out at last. And although all actions or none at all, would be alike overruled for my good, yet it is rather easiest to follow my present feelings, therefore, I will kill the man!" The very essence and foundation of universalism, is, that the highest, fullest, and most perfect happiness, of all mankind is unalterably secured in the unchanging attributes of God. And hence it follows, that man has nothing to hope and nothing to fear but the highest, fullest, and most perfect happiness; and nothing to do but to go where his passions lead! We think it is not possible, for all the ingenuity of universalist teachers, to evade these conclusions, only to relinquish the whole ground upon which their doctrine stands. Indeed, I have sometimes heard loose fellows justifying their wickedness upon these very principles.

10. Universalist teachers often boast of being advocates for the *honour* of God. They often compare him to a good earthly parent. A good earthly parent will make his son as good and happy as he can; but so far from representing God to be like one, they represent him as appointing all the sin and misery in the universe! What should we think of an earthly father, who should tell his children, that he had appointed and decreed all their vices, and was just as well pleased with their vices as with their virtues. And that he would *cause all their vices* and punishments, as well as their

virtues to result in their best good? Would this be an honourable character?

Universalism represents God as determining that men should commit all the sins they commit; then commanding them not to commit them; sending Christ to stop them, and punishing them to reclaim them; when, in his omnipotence, he could just as easily have prevented it all at first! Commanding men not to do, what he determined they should do; and what would be overruled for their good and for the good of all. Verily, if God's honour depended on the advocacy of men, we should think, (with reverence be it spoken) he would see the necessity of employing more successful advocates than universalist preachers! But a very great part of universalist professors, seem not *very* tenacious of God's honour, if we may judge from the profane and impious language, which is known to be used among them. Would it be much for the honour of God, to foreordain all the present sin and misery of man—the final salvation of all, reveal it in the Bible, and so that most men should not believe it. That one should renounce the doctrine; that others should persecute him for it: that some should spend their days in advocating universalism, and others in opposing it: that some should preach the gospel, and others write for infidelity: that universalists should compass sea and land to make proselytes without reforming them; and yet overrule the belief in endless punishment for the good of all, as well as universalism, and every thing else. If every thing *must* be overruled for the *best* good of all, why may we not as well do or believe one thing as another? Why all the pains to teach universal salvation, as all other beliefs would be equally overruled for the best good of all? What perfectly useless beings universalist preachers must be upon their own principles! Since under the shelter of "unbounded love," men cannot fail of the greatest possible good; and every thing will promote it, according to universalism, why may not all men believe *any way*, and do any way, or no way, as passion leads?

SECTION III.

An examination of the passages in the Old Testament, which universalists suppose to teach their doctrine.

1. We have briefly proved, or given our reasons for thinking that Reason or Philosophy does not prove that all will be saved. We now come to see whether the Scriptures teach it, taking them in their most probable sense.—And let it be remembered, that it is not what passages may possibly mean, that we seek, but what they most probably do mean, when viewed in reference to their phraseology, and the circumstances under which they were composed. Our limits in this volume, will not admit of noticing *all* the passages that may be thought to relate to the question; nor as full a notice of any as might be useful. But we hope to notice the most prominent passages, and such as are most confided in for proof on both sides.

2. We will begin with Psalms II, 8. "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

This passage *might* mean, that all the heathen, and others would belong to Christ's spiritual kingdom; or it might mean, that he should possess certain power and authority over them. If it were a plain clear Scriptural doctrine, that all men would be saved, then we should think such a passage might possibly refer to it, but without that evidence, we should think it most probable, that it alludes to the power and authority which Christ should exercise over all nations. As "all power was given him in Heaven and earth," the whole passage would be literally fulfilled in that. And that sense is rendered most probable from the next verse; "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—This language does not imply a very comfortable salvation.

But, 2d. The passage might be fulfilled in a Millenium, when all the nations that shall then be on earth shall be evangelized, and all that then live on earth, be more or less under the influence of the christian religion. That such a time will come, the Scriptures abundantly teach, as well as many features of this age seem to indicate it. "He shall judge thy people with righteousness, and thy poor with judgement. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and *shall break in pieces the oppressor.* They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and *his enemies shall lick the dust.* The Kings of Tarshish and the isles shall bring presents. The Kings of Sheba and Seba shall offer gifts. Yea, all Kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper."—*Psalms* LXXII: 2—12. This whole passage, no doubt describes the reign and progress and millenial consummation of christianity on earth. Not universal salvation in a future state. For we expect no mountains, sun, moon, generations, sea, rivers, nor wilderness in heaven. Neither do we expect enemies there to be broken in pieces, or to lick the dust; nor any Kings to bring presents. Neither any poor there to cry or need a helper.

3. "All nations whom thou hast made shall come and worship before thee, O, Lord; and shall glorify thy name." *Psalms* LXXXVI: 9. This also teaches that the christian religion shall prevail, and Christ shall be honoured in all the nations or regions of the earth which God has made.—

If the Holy Spirit here meant that all men whom God has made should come and worship before him, it would have been much better to have said *all men* instead of *all nations*. It is now common for us when speaking of the spread of the Gospel in all the important regions of the earth to use the phrase *all nations*. So it will be seen, did the prophets. We speak of individuals going to heaven, but we do not speak of *nations* going there.

4. "And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains; and shall be exalted above the hills; *and all nations shall flow unto it*. And many people shall go and say; Come ye, and let us go up to the mountain of the Lord—to the house of the God of Jacob. And he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—*Isaiah* II: 2—4.—The whole of this evidently describes the exaltation and glory of Christ's kingdom in the "last days." The phraseology is similar to that used in the preceding quotations. It shows that christianity is to be exalted above every thing else, and peace and virtue shall abound throughout all nations; which justifies the application we have made of the foregoing passages, as well, as others, which are to be noticed. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing. For in the wilderness shall waters break out, and streams in the desert."—*Isaiah* XXXV: 1, 5, 6. These passages have the same application without controversy.

"How beautiful upon the *mountains* are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth. Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people—he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of *all nations*, and all the ends of the earth shall see the salvation of our God."—*Isa.* LII: 7—10. This phraseology, the mountains—the watchmen, the Zion, &c. accords with other passages descriptive of the Millenium, and clearly indicate a glorious and exalted state of the church, when the pure principles of Christ shall be exhibited in their beauty; the teachers shall harmonize in the grand truths of religion, denominational divisions shall cease, and the eyes of *all nations* then in the world shall see together the glories of the Redeemer. No candid interpreter can say this has any reference to a state of salvation beyond this life. Yet such is to be the extent of christianity throughout the world, that the prophet says, "all the ends (distant parts) of the earth shall see the salvation of our God." All the parts of the world shall see that religion, through which is obtained salvation.

5. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." —*Isaiah* XL. 3—5.

There is no question that the prophet here begins with the introduction of christianity on earth, and clothing his language with the beautiful prophetick imagery, surveys

its progress, as it should advance in the world, overturning worldly mindedness, prostrating opposition, exalting the humble, purifying the affections and dispositions of men, and promoting the peace, harmony, and prosperity of the world, till it should at last over all prevail; and all flesh or all mankind, that should then, in that age, be in the world, should see his glory, i. e. should see and appreciate the purity, utility, and glory of the gospel. The whole imagery and phraseology plainly denote, that the prediction refers to events and scenes in this world, and not in another. It begins with John the Baptist, and the mountains, hills, valleys, and "all flesh" are in this world. And though all these may be figures, still they must mean something that exists in this world, as we know of nothing to correspond to those things in heaven. We cannot expect mountains, in heaven, to be brought down; nor valleys exalted, nor crooked things straightened there; nor rough places made smooth.

6. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill."—*Isaiah* xxv. 6—10.

These words are considered strong proof that all will be saved, by universalists. We will give our views in form of a paraphrase.

In Mount Zion, the church of Christ, shall the Lord make rich provision of grace, mercy, and peace, for all people. And in the advancement and spread of the principles of this church, shall the moral and spiritual darkness, which has hung like a cloud over all mankind, be destroyed. For though "darkness covered the earth, and gross darkness the people," yet, "the light of Christ shall come, and the glory of the Lord shall rise upon Zion," and, "the Gentiles shall come to his light, and kings to the brightness of his rising." And the Messiah, by "tasting death for every man," and rising from its shades, shall "abolish death, and bring life and immortality to light through the gospel." Men in that day and age of the church, through faith in Christ, shall be inspired with the cheering and heavenly hope of immortality and heaven. And this hope shall dry their tears of sorrow and soothe their hearts in affliction with joy and divine comfort. In that glorious day of millenial prosperity, the great body of the people, then in the world, will say, this is our Saviour, we expected him finally thus to reign over the affections of mankind; and we will rejoice in his goodness. For in this church, the power of the Lord shall be displayed; and shall crush Moab as the iron shod wheel grindeth the straw for cattle.

1. We conclude all this to refer to the millenial success of the church, because the scenes are all laid in the earth or this world. The mountain, where all this was to be accomplished, was Mount Zion, literally, Jerusalem; but in scripture usage it implies the church.

2. There is a covering of darkness on the minds of men in this world, to be destroyed by the light of the gospel; but universalists will not allow that there is any veil or covering of darkness in another world to be destroyed.

3. There are tears of sorrow in this world to be wiped away, but our opponents will not allow any in the next. And the offers of salvation through Christ, on the terms of

reformation and a good life, do dry the tears, and soothe the aching hearts of all the afflicted, who heartily embrace Christ now.

4. The provisions of the gospel are often represented in the scriptures as a "great feast," and mankind are invited to partake, and are represented as sometimes accepting and sometimes rejecting it.—[See Isaiah LV. 1, 2. Matth. XXII. 1—14. Luke XIV. 7—24. John VII. 37.]

5. Death is swallowed up in victory, "by the appearance of our Lord Jesus Christ, and life and immortality are brought to light in the gospel."--(See II. Tim. 1. 10.]--And this victorious hope which disarms death for the christian, and gives him triumph over the grave, shall be realized in the resurrection.—[See I. Cor. XV. 54—57.]

6. The people are to say in that day, at the time to which the prophet alludes, "we have waited for him, and he *will save* us," see 9th v. which language would be proper for believers in this state, but we could not expect men in the heavenly world, who were *already saved*, would say "he *will* save us!"

7. The treading down of Moab, which shall take place at that time, as straw is trodden down for the dung hill, clearly indicates, that these are scenes to transpire in this world.

8. The phrase, "the rebuke of his people shall he take away from off all the *earth*," fixes the scenes to this world. The phrase, "wipe away tears from off *all* faces," must be understood to mean, that mankind *generally* then upon earth, will be consoled with the hopes of the gospel. We say it must be, in order to correspond with the context, and the general voice of scripture. ALL generally means *every one;* but not always. It is often used in the Bible, as well as in our day, to denote the main part, or the whole in a general sense, with some exceptions.—(See Matth. III. 5. Rom. XV. 13.)—At most we could suppose the prophet meant no more by *all* than the whole number of

whom he was speaking; and he was speaking of no more than what shall then be in the world.

7. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say, in the Lord have I righteousness and strength. Even to him shall *men* come, and all that are incensed against him shall be ashamed."—*Isa.* LXV. 22—24.

Universalists resort to this passage with the fullest assurance. They say, "In the phrase, 'surely shall *one* say,' the word *one* is not in the original: hence the Lord declared, that every knee shall bow to him, and every tongue shall swear and say, 'surely, in the Lord have I righteousness and strength,' which implies salvation, in the strongest terms." They tell us, they are sure enough of universal salvation, because God has taken his OATH of it!"

On this we remark 1. St. Paul, in Rom. XIV. 11, quotes from this passage to prove that we shall appear before God in judgement, and give an account there for our actions. Of course, he supposed the bowing and confessing before God, in this passage, implied an acknowledgement or sense of the justice of God, and the enormity of sin. And all might acquiesce in the righteousness of the last judgement, without being all saved. Paul did not live in this age of improvement, but still we think him an excellent interpreter of the prophesies.

2. By examining authors, it will be found, that the phrase "surely shall (one) say, in the Lord have I righteousness and strength," on which universalists are so curious to push out the word *one*, varies much in the ancient manuscript copies, so that the most correct or probable reading is, "saying only to JEHOVAH belongeth salvation and power." Therefore, in the judgement, suppose, all see display-

ed the justice and righteousness of God, and in spirit confess the same, "saying, only to Jehovah belongeth salvation and power," they may not all be saved.

3. The phrase, "and all that are incensed against him shall be ashamed," favours our interpretation, and Paul's; and implies, that some who bow the knee, are not incensed against him, and shall not be ashamed, and that others, when they bow and confess, shall be incensed against him, and shall be ASHAMED. If this is universal salvation, then it follows, that some will enter heaven, with "songs and everlasting joy upon their heads," having their "robes washed and made white in the blood of the Lamb," and "arrayed in fine linen, clean and white, which is the righteousness of saints," while the rest, being incensed against God, shall come with burning shame upon their faces!! Wonder if this is the same universal salvation which Daniel referred to xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to SHAME and everlasting CONTEMPT." Deliver us from that part of the salvation, which is composed of *shame* and *contempt*.

8. "All the ends of the world shall remember and turn unto the Lord; and all the kindred of the nations shall worship before thee."—*Psalms* xxii. 27.

"*All the ends of the world*," is a phrase common in the prophets to denote the most distant and unknown parts or extremes of the earth. All the distant parts of the world shall finally, in the extent of Christ's kingdom, be evangelized and turn to God. It cannot mean that *all* that ever did or ever will inhabit the distant parts of the earth shall turn to God; because millions of such have left the world already without turning to God; and if the Psalmist meant to teach that departed spirits would all remember and turn to the Lord he would not have called them the *ends of the world*. By "*ends of the world*" he most probably meant *only such as should inhabit* the extremes of the earth, at

the time the prediction should be fulfilled, including, by implication of course, the general spread of the gospel among all people then to be on earth.

"All the *kingdoms* of the nations shall worship before thee," signifies simply, that the gospel of Christ shall then find its friends and its votaries among all the families of the nations. That some at least in every family shall embrace Christ. Or at least, that Christ's church shall then so extensively prevail, as to justify such prophetick language. Dr. Clarke says on the text, "And *all the kindreds of nations, mishpechoth*, the *families* of the nations,—not only the *nations* of the world shall receive the gospel as a revelation from God, but *each family* shall embrace it for their own salvation."

9. In Jeremiah xxxi. 31—34, there is a prediction which speaks of the new covenant which God should make with the house of Israel, which universalists sometimes quote with great assurance to prove the salvation of all men.—But a moment's attention to the words will satisfy us that no such thing is intimated there. There is not the least allusion there to any except the people of Israel. And if the text proved the salvation of all the children of Abraham, it could prove nothing about the rest of mankind. But when the context and connexion are consulted, we think the candid reader will be satisfied that the prophecy relates to the millenial state of that nation, when the children of Israel shall receive the new covenant, embrace Christ as the Messiah; and all of them, that shall live in the world at that time, know the Lord, receive forgiveness of sins through Christ, and obey his law. The verses that follow are conclusive evidence that the prophet was referring to scenes and events that would transpire on earth.

10. "For the Lord will not cast off for ever."—*Lamentations* iii. 31.

This passage is resorted to as *positive* proof that God *will not* cast any off for ever. Well, if God has said that

he will not cast any part of mankind off for ever, we would not say he *will* do it, for all the mines of Peru. If we cannot *fairly* account for such an expression here, without the salvation of all men, we will yield the question and *renounce* our Renunciation. It is the *most probable* sense of the prophet that we want. In the verses preceding our text he was lamenting his own calamities. And he looks up to the Lord in his affliction, and consoles himself with the reflection, that God is good and kind to them that seek him, and keep his commandments. "The Lord is good unto them that wait for him, to the soul that seeketh him," ver. 15. In this source he rests, believing that his trials will end, because the Lord will not cast off *such* for ever; for though he may cause *such* to have grief, yet he will have compassion according to the multitude of his mercies. We say, this *may be* the meaning of the text. The reason the prophet did not describe what kind of people the Lord would not cast off for ever in the verse, is, because he had so plainly described what kind of people he meant in the verses preceding, as to make it entirely unnecessary. Taking his words as a continued discourse, we find him speaking of a particular kind of people; and of the ground upon which *they* might rest their hopes in affliction. And in speaking of them, and of their privileges, we could not expect him to describe them distinctly in every sentence.

2. We give some other reasons why we think this *must be* his meaning, because such sense not only accords with the thread of his discourse, but also with the general voice of scripture, which every where offers encouragement and hope to the good in affliction. "Be glad in the Lord, and rejoice ye righteous; and shout for joy, all ye that are upright in heart."—*Psalms* XXXII. 11.—"Many are the afflictions of the righteous; but the Lord delivereth them out of them all."—*Psalms* XXXIV. 19.—"For the arms of the wicked shall be broken; but the Lord upholdeth the righteous."—*Psalms* XXXVII. 17.—"The wicked is driven

away in his wickedness; but the righteous hath hope in his death."*—*Prov.* XIV. 32.

3. The scriptures teach that God *will* cast off the *wicked* for ever; and, of course, the prophet only meant, that he would not cast off the righteous. "If thou seek him, he will be found of thee; but if thou forsake him, he *will cast thee off for ever.*"—I. Chron. XXVIII. 9.—We further think our explanation confirmed by the fact that the scriptures generally teach the "everlasting destruction" of those who do not turn from their wickedness and lead good lives.

We have now very briefly attended to the most prominent passages in the Old Testament, on which universalism seeks to rest; and we have found not a vestige of it there. It finds not the least support there; but appears like an exotick of modern birth, hovering over the venerable realms of prophesy, and here and there lights a moment, upon some towering vision of Christ's millenial glory. But panting and gasping, as in an incongenial clime, it now flutters away to seek some more hospitable shelter amidst the scenes of Christ and the apostles. Hither we will accompany our old friend. For we have nursed and plumed it, and followed its unhappy wanderings, so often as to know very well its course. And watching its fate in the hands of the heavenly messengers, till we see it in all the apparent agonies of death, and hear celestial responses falling upon the air, then we will hand it over to its friends, who some consider *real conjurers*, and able to resuscitate the very dead.†

*How would this text sound thus, "The righteous hath hope in his death of going to heaven; but the wicked may have the same hope in death; for they shall be driven away in their wickedness into heaven."

†We have been told by universalists, that there was no use in writing against the doctrine, because their writers were so *cunning* that they would make their doctrine look plausible, if it were ever *so false*.

SECTION IV.

Passages in the New Testament supposed to teach universalism, considered.

"And she shall bring forth a son and thou shalt call his name Jesus; for he shall save his people from their sins." —*Matth.* i. 21.

On this text universalists contend, that all mankind are Christ's by creation and redemption; and as he shall save his people from their sins, therefore, he must save all mankind.

The passage is so equivocal alone, that if the scriptures generally, clearly taught the salvation of all mankind; and if this were generally implied in their language, then we should think this text might be so understood. But if the common sentiment of scripture is, that although all men are his by creation and redemption, yet the penitent and good are his in another sense, viz: by *adoption;* and he is represented as saving only such as voluntarily submit to him, then we ought to understand the text to mean simply, that it should be his office and business to save sinners from sin, as far as they comply with the terms on which they must be saved. If the means by which he saves his people from their sins, were certain and irresistible, then we might suppose all would be certainly saved from them. But look at them. 1. Redemption, "he gave himself a ransom for all," and is "a propitiation for the sins of the whole world."

Now then, if redemption alone were a sure and infallible means of salvation, as it is universal, all men must be saved from sin. But so far from it, redemption alone cannot save a single soul. Universal redemption was made and completed near two thousand years ago; and if that were sufficient alone to save from sin, all men would have *been delivered from sin* the moment that great work was

"finished." But alas—sin continued still! Hence the redemption made does no good until it be applied. And it must not only be *made* for all, but actually *applied* to all, if they are ever saved. 2. A second means by which Jesus saves his people from their sins, is the gift of his doctrines, precepts, and commandments, in the New Testament. These command "all men every where to repent," "to repent and be baptised for the remission of their sins," that "their sins may be blotted out," &c. They say, "come unto me all ye that labour and are heavy laden and I will give you rest."—*Matth.* xi. 28.—"Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you."—*Matth.* vii. 7.—But these means are not irresistible. All have not obeyed them. 3. A third means by which Jesus saves his people from sin, is, the establishment of a gospel ministry, which however useful and efficient is not irresistible. Often are sinners awakened under the well directed and fervid eloquence of the pulpit; but many *will not* be persuaded. 4. A fourth means is the effusion of the Holy Spirit. But this is not irresistible. It has been acting powerfully upon the hearts of the people, from the beginning of time; but all have not yeilded to its warnings. It moves upon the mind as a persuading angel. But submission to God must be the sinner's own act. He has power to resist all the means of persuasion instituted in the gospel of Christ for his deliverance from sin. Redemption opens the door to the sin bound wretch. The words of Christ in the gospel direct him to it. The living ministry speaks to him—invites—admonishes—and urges him to rise and escape. The Holy Ghost whispers to his soul, in language of strong and ardent persuasion. This is the way, and may we not say, the only way, that Jesus saves his people from their sins. No more powerful means could be used without annihilating our moral freedom and accountability, so that submission itself would not be our own act. But all these means

have never saved all men from their sins—nor indeed any, except such as turned, in the free and spontaneous exercise of their own powers, to Jesus Christ. In this way Jesus shall save all his people from their sins, who will yield to his control. And we think this is the only way any can be saved. We can no more expect God to make us wise and good without our exertions, than rich and oppulent without our industry. This encourages virtue by similar but higher motives than those, which lead to other human efforts. It gives hope and blissful anticipation to the good; and the impenitent and incorrigible ought not to have a hope of heaven. If they want a hope and desire salvation, let them forsake their sins, and turn to Jesus: and this system then offers them hope and heaven. But if they do not want heaven enough to be willing to lead a life of piety and virtue for it, it is beneath the dignityof a christian ministry to attempt to inspire them with the hope of heaven on their own terms.

"And the angel said unto them, fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born, this day, in the city of David, a Saviour, which is Christ the Lord."—*Luke* II. 10, 11.

This passage is often quoted in proof of universal salvation. But to an unprejudiced mind, not disposed to cavil, and acquainted with the vagueness of words and the philosophical imperfection in many popular expressions, which after all convey thoughts and make impressions with sufficient accuracy, it is believed the above passage will not appear to have been designed to teach any thing about universalism. The shepherds were watching their flocks in the fields by night. Suddenly an angel appeared to them. They were amazed and terrified at the sight of the heavenly messenger, and the bright glory that beamed around him. The angel spoke and said "fear not," not designing *to teach not to fear* the threatenings of the violated law, *but to allay their consternation and becalm their*

minds, he would have them understand that, he had not come as a minister of vengeance from heaven to them; but had come to bring them the most interesting tidings that were ever communicated to guilty men. "For behold—I bring you good tidings of great joy, which shall be to all people." Observe, he did not say, "fear not the Lord, nor endless wretchedness for continuance in sin; for all men or people shall certainly be saved," but "I bring you good tidings of great joy, which shall be unto all people." If the good tidings of great joy was not universal salvation, what was it? Answer—"For unto you is born, this day, in the city of David, a Saviour, which is Christ the Lord." This was "good tidings of great joy, to all people," because he was "the propitiation for the sins of the whole world," he "tasted death for every man," and "gave himself a ransom for all." But this only proves there was a universal provision made for the salvation of all men; and not that all men will certainly be saved. If this was the angel's meaning, why did he not add, that the Saviour is not only born, to day; but "through him all men shall certainly be saved?" All men needed a Saviour; and it was a subject of just and reasonable joy to all that one was provided. Because all had the offer of salvation through him. But the provision of a Saviour for all, was not all that was necessary for the salvation of all. On the part of God, a Saviour must be provided. This was done. But on the part of men, this Saviour must be believed in and embraced. This is done in some cases; and in others, he is rejected. By the gospel plan, the correspondent action of both God and man was made necessary to salvation. Hence, our Saviour says, "For God so loved the world, that he gave his only begotten son, (not to save all mankind at any rate, but) that whosoever believeth in him should not perish, but have everlasting life."—*John* III. 16.—This exhibits the Saviour provided for all men, so that *whosoever believeth or embraceth* him, so as to live in the precepts

of his religion, shall not perish, as others will, but have everlasting life. Suppose, ten men confined in a dismal dungeon of Algiers. They have foolishly wandered away from our happy country, expecting to find, in foreign lands, something better than is afforded here. But they are captured by barbarians, imprisoned and condemned to die.—Our President sends a minister with plenary powers, to pay a ransom, in the name of the President, for their deliverance. His orders are, that when the ransom is paid, and the prison door is open, such as will thankfully accept the kind mediation, and come out of prison, shall receive the benefit of this interposition; but such, as will not, but depend on the minister not only to open the door, but to carry them out, are to be left to perish without any farther efforts. Just as the minister of state lands upon the barbarous shore, he despatches a messenger to the prison, with the news of his arrival. The messenger suddenly appears in the midst of them. They tremble, as they take him to be a minister of the law, about to inflict some awful punishment upon them, when, he says to them "fear not—behold I am come to bring you good news—joyful tidings for all of you. A minister of state has come from America; he is come as a saviour to pay your ransom, and soon he will be here to open your doors." At last he comes and opens the prison doors and says to the prisoners, "come unto me, all ye that labour, in this dungeon, and I will give you liberty—for our good President has so loved you, that he has sent me, that whosoever of you would now improve the opportunity to come to me, should not perish in this prison, but have liberty and a happy home, for he did not send me here to add to your calamities, but that you might come home to our happy country." The prisoners have lounged about in the prison and become extremely lazy, and acquired a captious and caviling disposition withal, so that they are inclined to stay where they are. "This is their condemnation, that light has come into the world, but

men choose darkness rather than light because their deeds are evil." The minister of state shows them his commission; and urges them to come out. He has a number of philanthropick friends who also press upon the prisoners the necessity of coming out. Some of them, at length, yield and come to the minister. He clasps them to his bosom; weeps tears of affection over them; clothes them in rich attire; and assures them they shall go home to their families, where the President has provided an abundance for their comfort and support. Others begin to say, "we shall certainly get out some how or other; because the messenger who first announced the arrival of this minister of state, informed us that he had brought us good tidings of great joy, which should be to us all, because a deliverer and saviour had come. Therefore, it would be a good thing enough to be sure, for us to go out; but we have nothing to fear. For it could be no good news to us, unless we are actually to get out; and he could be no saviour to us, unless he is actually to save us." Then suppose we see these same reasoners, lying down in their dungeons, and occasionally cursing the name of the minister of state, and abusing those, who were urging them to come out, as interested knaves! Should we feel sure under all these circumstances, that they would ever all get out? And should we think strange if the good ambassador should finally turn away and leave them to their own destruction? The plan of the gospel, as thus exhibited would fully explain and justify the language of the angel, who announced the saviour's birth as "good tidings of great joy to all people." The heavenly hosts exclaimed, "glory to God in the highest, and on earth, peace, and good will to men." Though they announced peace on earth, as the result of our Saviour's advent; yet as this depended on the spontaneous agency of men, in submitting to his principles, peace on earth has prevailed, only where men have devoted and yielded themselves to his peaceable reign. And

although, the angelick choir announced his advent, as a subject of joy and felicitation to all men; yet as their salvation depends on submission to him, the obstinate may resist, and never be saved. There is nothing in the text, that indicates any thing more, than a rich and universal provision for the salvation of all men, so far as the work depended upon God. But to say, the whole work is to be performed by God alone, is just as absurd as to say, God must build our houses, as well as, to give us timber to build them with, and ability to build them for ourselves. If we do not work and use the powers he has given us to build houses for ourselves we should be compelled to do without them. Why not just as reasonable for him to make our salvation too, to depend upon our using the moral powers he has given us? If he made our salvation to depend on the use of powers, upon our part, which he has never given, that would alter the case. But on his part he has engaged to do every thing toward our salvation, which we cannot do for ourselves. What more can we ask? What excuse can we make for not using the talent put in our hands? What little power we possess, is, while we are allowed to retain it, at our will, just as much as God's power is at the direction of his will. So far as we have power to act at all, we act with the same freedom of will that God does. And if we will not use the little power we possess, for our own salvation, how can we expect God to use his, to accomplish his own part of the work for us, and ours too? This is not the way men reason on the business of acquiring knowledge or riches—but the business of becoming good—that—that, they conceive to be quite another thing. That "alters the case!" They are willing to exert the power they possess as distinct agents in all other matters—but the work of turning to God, forsaking sin, and leading good lives—that, many will leave to God to do entirely for them, without any effort on their part! *And all the power* God gave them for that purpose,

they are willing to bury in the earth, and deny they ever had it; or let him take it, when he calls for it without use; thinking, he must be a *hard master* to require them to use it. In view of this work of God on his part, and work of man on his part, both essential to salvation, the apostle says, "work out your own salvation with *fear* and *trembling*. For it is God, that worketh in you both to will and to do, of his good pleasure."—*Phil.* II. 12, 13.—This passage teaches, 1. That God worketh in us by the movings of the Holy Spirit, just according to his own pleasure. And it is his pleasure to do all the work that belongs to him to do. 2. That we have also a work to do with *fear* and *trembling*, which is just as necessary as that God should work in us. And 3. That we must work out our own salvation, by doing that, on our part, which belongs to us, or we cannot be saved, although God may work in us to do as he pleases to work. A preceptor agrees to work, by his instructions, in the mind of his pupil, just according to the rules, which he has thought best to adopt for the instruction of his charge, but tells his pupil, that he also must study and apply his mind to the work. Now if the teacher pursues his plan of instruction ever so faithfully, and the scholar does not cooperate with him, all his labour will be in vain. If God's working in us both to will and to do, were sufficient to secure our salvation, the apostle need not have urged us to work out our own salvation; for we cannot suppose he would urge us to do that, which we had no power to do; or which we could not possibly neglect doing; or which, if neglected on our part, God would do for us.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." —*John* XVII. 2.

The universalist argues on this text, that our Saviour, in his prayer to his Father, declares that his Father had given him power over all flesh, that is, all men, for the *express* purpose, that he should give eternal life to as many *as he had* given him; that is, all flesh or all men.

We grant that all flesh here may mean all men. The Son alludes to the great power and authority with which he was invested over all things; and then speaks of the purpose for which he was invested with this high authority; that he might give eternal life to (not all men, nor all flesh, but to) as many as he had given him.

The grand question here is, what did our Saviour mean by "as many as thou hast given him?"

1. If he meant all over whom he had received any power, all flesh, or all men, then he would have been likely to have said "Thou hast given him power over all flesh (or all men) that he might give to all eternal life." We might especially have expected him to say so, if he had been a universalist; and had known universalism to be the most important truth to be known, as universalists seem now to think. 2. By a little attention, we shall find our Saviour to be speaking of those in the last clause of the text who had become his disciples; and were given to him in a higher and more endearing sense, than barely, that he exercised dominion or power over them. They were given to him as his friends, disciples, and co-workers. See verse 6. "I have manifested thy name unto the men, which thou *gavest me out of the world*; thine they were, and thou gavest them me; and *they have kept thy word*." Verse 9. "I pray for them; I pray *not for the world*, but for them which thou *hast given me*; for they are thine." Verse 11. "Keep through thine own name those, whom thou hast given me, that they may be one as we are." Verse 20. "Neither pray I for these alone, but for them also which shall believe on me through their word." By examining this prayer, nothing appears more obvious, than that he had reference in the words "as many as thou hast given him," to those who had been given him as his followers and friends, out of the world. Having prayed for them, he then varies his petition so as to embrace also all that should afterwards believe, and become his friends. 3. God had given him this

great power that he should give (*zoeen aionion*) life eternal, to such as believed on him and became his friends. Accordingly, we find him speaking at other times of the "life eternal" which he gave believers.

"Verily, verily, I say unto you, he that heareth my word, and *believeth* on him that sent me, hath (*zoeen aionion*) life eternal."—*John* v: 24. See also *John* III: 15, 16, 36. —VI: 47, 50, 54.

"All that the father giveth me shall come to me, and him that cometh to me I will in no wise cast out."—Chap. VI: ver. 37. We have seen that Christ means by all that the Father giveth him, all such as become his disciples and friends. Ver. 38. "For I came down from heaven not to do mine own will, but the will of him that sent me." Ver. 39. "And this is the Father's will, which hath sent me, that of all which he hath given me (all that had become his by the endearing ties of filial affection) I should lose nothing, but should raise it up again at the last day." Ver. 40. "And *this* is the *will* of him that sent me, that *every one which* seeth the son and believeth on him, (this does not imply all men) may have everlasting life, and I will raise him up at the last day."

Universalists quote passages of Scripture to prove that "God is good to all"; that his nature is love; that he loves his enemies; and loves sinners even when dead in sins.—We need not examine all such passages, because we admit that all this is true; but all this is no proof that all men will be saved. Whatever the love or goodness of God may be, it is not such as *must necessarily* make all men holy and happy. If there was any thing in it which *must necessarily* produce that effect, we should see that effect produced from the first. If divine goodness or love did not prevent sin and misery in this world, we cannot tell, nor prove, that there is any thing in it, which *must necessarily* prevent them in another world. They say the love of God is underived —very well. Then he has always loved all men, yet that

underived love has suffered them to be miserable, and always may. If one leaps a precipice, plunges a volcano, or neglects his own safety, God's love does not interfere to save him from the consequences. This shows that there is nothing in it, which *must necessarily* ever prevent our misery. They say God's love is infinite, if so, it has nothing in it which *must necessarily* prevent our sin and misery; for we are sinful and miserable, notwithstanding the infinity of divine love, and consequently may be always so. If divine love be infinite, and as sin and misery do exist, it follows of course, that sin and misery may exist notwithstanding its infinity. How then can it be proved from the infinite love of God that sin and misery may not always exist? Divine love has always existed, yet it has not prevented the sin and misery of man. Let universalists prove, that divine love *must necessarily* do something hereafter which it never has done yet, and we will give them credit. But alas for their cause—they cannot do it. They say divine love is unchangeable, as well as universal; and of course, as he loves sinners, while they are in their sins, he must always love them. What then? It only follows, if God's love is unchangeable, that he always *has* loved us while in sin and misery just as much as he ever will: and that we may be sinful and miserable notwithstanding divine love. Where then is the proof, that divine love *must necessarily* prevent sin and misery at a future time? Ah! echo answers—*where!*

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—*Acts* III: 21.

This is another passage appealed to by the friends of universalism, as indubitable proof that all will be saved. But the author has never considered it a very conclusive text.—There is no evidence whatever that "the restitution of all things" means the holiness and happiness of all men

in a future state. We might as well say, that it proves, that all the nations, kingdoms, cities, and states, that have risen and fallen, shall be restored to the glory they once enjoyed on earth. Nay—we might as well say that the text means, that all animals, the earth itself, and every thing on it, shall be made holy and happy in heaven, as to say it means all mankind shall be. Those things, to be sure, never were in the heavenly state, and their *restitution* does not imply a restoration to any thing which they had not enjoyed before; but mankind never have enjoyed the heavenly state, and their *restitution* does not imply any thing more than a restoration to some state before enjoyed. The text does not of itself teach that either men or beasts or any thing else shall be saved in the heavenly world. So far from teaching universal salvation, it proves not the salvation of any body. Observe the text does not speak of the restitution of *all things*, but of the restitution of all things, *which* God hath spoken by all* his holy prophets. Now we have examined his holy prophets in section III of this chapter, and find them not to speak of salvation of all men in the future world; of course, the restitution of all things which God hath spoken by the mouth of his holy prophets, is not the salvation of all men. The times of the restitution of all things which the prophets spoke of, and to which our text alludes, are doubtless the successive steps of christianity, in its progress on earth, restoring a better state of things in the world, than existed in the waste places of heathen darkness and moral death, as the prophets had predicted, when "the light of zion should come; and the glory of the Lord should rise upon her."

It is strange that a large book, designed for the express purpose of teaching universalism, as universalists take the Bible to be, should say nothing more explicit and unequi-

*Dr. Clarke informs us that the word *all* here is not found in many original copies, and is probably an interpolation, "which God *has* spoken by the mouth of his prophets."

vocal on the subject, than some few incidental expressions; which might be supposed possibly to refer to such a thing, if it were a plain and clear doctrine of the scriptures; and if the Bible contained nothing in plain contradiction of such a theory. We have gone through the Four Gospels, the histories of Christ, and his instructions; and have found only two or three spots, on which universalism would think of standing with any kind of security. But on these, we have seen it unable to stand or rest, without its trembling pinions constantly spread upon the airy vapour of forced construction, for support. We cannot see it attempt to light but *once* in the *Acts of the Apostles*, and there it only seems to pause a moment for breath, whence it flutters on and pounces down, with a grasp of desperation, upon the 5th chapter of Romans!

The passages here mostly relied on are the 12th, omitting the 13, 14, 15, 16 and 17 verses, included in the parenthesis, and taking the 18, 19, 20, and 21 verses. Ver. 12. "Wherefore as by one man, sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Ver. 18. "Therefore as by the offence of one, *judgement came* upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life." Ver. 19. "For as by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous." Ver. 20. "Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound." Ver. 21. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

We should think the apostle in this text, believed in the universal salvation of mankind; and on such an occasion referred to it, in a kind of equivocal and incidental manner, if his writings generally showed that to be his doctrine. So we might find passages in Clarke's writings or Wesley's,

which we should suppose indicated, in them, such an opinion, did we not know by the general body of their works, that such was not their sentiment. To give our readers a clear view of our own opinion of this passage, we will present it in form of a paraphrase.

Verse 12. Wherefore, as by one man, sin entered into the world, and death by sin; so death, or condemnation to death, has passed upon all men: because all men are accounted as sinners, having descended from Adam, their federal head. V. 18. *Therefore as by one sin, all men came into condemnation* of death; *so also, by one righteous act, all men came into justification of life*, which is a resurrection from death.

V. 19. For as by one man's disobedience, the way was opened whereby many became guilty and sinful, so likewise, by the obedience and righteousness of one, even Jesus Christ, a way is opened up for many to become righteous.

V. 20. The law did not come for the purpose that it might be broken, but yet it was given so that it *might* be broken, or that men could have an opportunity to violate it, if they would, nevertheless, the superabounding mercy and grace of God is more than sufficient to raise those that die by sin to life again.

V. 21. Even by this superabounding grace in Jesus Christ, notwithstanding sin has so far triumphed as to make our death inevitable, we may not only be participants in the resurrection of the dead; but by becoming personally righteous, we may have an assurance of eternal life, or full enjoyment in his heavenly kingdom.

This we think is just about the apostle's real meaning when viewed in the light of his writings generally, as we should view all writings. With regard to the 18th verse, upon which universalists mainly rely, Dr. Clarke says, when it is literally rendered it stands thus, (*judgement came*, and *the free gift came*, being supplied words.) "Therefore, *as by one sin, all men* came *into condemnation; so also, by*

one righteous act, all men came unto justification of life;" which is more fully expressed in the following verse.— "Now, leaving all particular creeds out of the question; and taking in the scope of the apostle's reasoning in this and the preceding chapter, is not the sense evidently this? Through the disobedience of Adam a sentence of condemnation to death, without any promise or hope of a resurrection, passed upon all men; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed, that death shall not finally triumph; for all shall again be restored to life; justice must have its due; and therefore all must die. The mercy of God in Christ Jesus shall have its due also; and therefore all shall be put into a *salvable* state here, and the whole human race shall be raised to life at the great day. Thus both justice and mercy are magnified; and neither is exalted at the expense of the other."

Dr. Taylor says, that "when the apostle speaks of *forgiveness of sins*, simply, he insists on faith as the condition: but *here*, where he speaks of *justification of life*, he mentions no *condition;* and therefore he supposes *justification of life*, the phrase being understood in a forensick sense, to mean no more than the *decree* or *judgement* that determines the *resurrection from the dead.*"

Universalists think their doctrine supported by Romans VIII. 35. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" And then in the three following verses, in which the Apostle answers the question, omitting the 36th verse, included in a parenthesis,

"Nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." Now it

is argued, that nothing can separate us from the love of God, and consequently, sin cannot separate us from his love, and of course, sin cannot make us endlessly miserable. If sin cannot separate us from God's love, sin can make us unhappy notwithstanding God's love. If it cannot separate us from his love, then we never have been separated from his love, yet we have been miserable, and of course, we may be miserable again, and miserable to all eternity, although we were never separated from God's love. In order to be happy, something more seems necessary than barely that we are not separated from God's love, *he must not be separated from our love.* God's love to us is sometimes called "the love of God," and our love to him is also called "the love of God." The Apostle was not speaking of God's love to all mankind, from which nothing could separate them; nor of the love of all mankind to God, from which they could not be separated. All mankind did not love him—they had none of his love in their hearts to be separated from. "If any man love the world, the love of the Father is not in him."—I. John II. 15. "But I know you, that ye have not the love of God in you."—John v. 42. Now, men must not only be loved by God, but they must love him in order to be happy either here or hereafter. And if they have not the love of God in their hearts, they cannot be separated from it, because they have never possessed it; but as they can be unhappy without it here, so they can be always unhappy without it. But the Apostle in this place was evidently speaking of those who loved God; who had his love shed abroad in their hearts. And he was confident, that their attachment to him was so great, that none of their sufferings could ever separate them from that love, then burning in their souls, which was stronger than death, so that they were willing to suffer persecution and death itself for the sake of him they loved. What has all this to do with the salvation of them that have none of the love of God in them, and that live and die "enemies to God by wicked

works?" Just nothing at all. We might just as well contend, because God has made water enough for us all to drink, that we may go into a barren waste, where there is no water within hundreds of miles of us, and that we cannot thirst to death there, because there is an abundance made for us. The fact is, we should choke to death there notwithstanding all the water provided. And all the love of God toward us would never save us! So, though the love of God toward us were as an ocean without shore or bottom, and the provisions of redemption as vast as creation, we must perish without the love of God in our hearts and affections, just as much as though God were destitute of love. If he has so instituted the scheme of our salvation, as well as to make it dependant on our love to him, as his to us; and if our love to him is and must be a free, spontaneous act of our own, in the use of the faculties he has given us, and not an act of God, as we shall show the scriptures to teach, then it depends on ourselves whether we are all saved or not. Not that we save ourselves, but that we love God, or hate him ourselves; repent, or not repent ourselves; and live good lives, or bad ones ourselves; and that God does not love God or hate God for us; repent or not repent for us; or live a good life or a bad one for us. On this interesting passage of Paul, Dr. Clarke says, "I do think this question has been generally misunderstood. The Apostle is referring to the persecutions and tribulations to which genuine christians are exposed through their attachment to Christ; and the gracious provision God had made for their support and final salvation. As in this provision, God had shown his infinite love in providing Jesus Christ as their sin offering; and Jesus Christ had shown his love in suffering death upon the cross for them; so here, he speaks of the love of the *followers* of God, to that Christ who had first loved *them*. Therefore, the question is not, Who shall separate the love of Christ from us? or prevent Christ from loving us?

but, who shall separate us from the love of Christ? *Who* or *what* shall remove our *affection* from him? And the questions that immediately follow, show that this is the sense of the passage, for the *tribulation, distress,* &c. which he enumerates, are things by which they might be effected; but by which *Christ* could not be affected; and, consequently, the question most evidently refers to *their love to him* who had first loved them. And while it affords a strong presumption of their perseverance; furnishes a most powerful argument against *apostacy.* And that this is the meaning, is farther evident from the 37th verse. *Who shall separate us from the love of Christ? Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword? Nay: for in all these things we are more than conquorers, through him that loved us.*— His love *in us,* keeps us in all these things steadily attached to him, so that they cannot separate, us from him." —[See Clarke's Com. on the place.]

We have already controverted the idea that all things shall be overruled for good to all men, whether they love God and obey him or not; but for the consolation of the christian we may quote a passage from Romans VIII. 28: "And we know that all things work together for good to *them that* love God: to them who are the called according to his purpose." Now if all things would work together for the good of all men, why did the apostle tell us such would be the case with *them that love God?* Why did he not say it would be so with all men? II. *Cor.* IV. 17. "For *our* light affliction, which is but for a moment, worketh for *us* a far more exeeding and eternal weight of glory." Such was the comfort of this good and great man, in the midst of those trying scenes and conflicts, which he endured for the sake of the glorious crown he expected, as the reward of his faithfulness and perseverance in "fighting the good fight, and finishing his course," and all faithful christians may expect the chastenings of God are for their

good—that they may "yield the peaceable fruits of righteousness to them which are exercised thereby."

As we have objected to the idea that God has foreordained and fixed all the acts of men, it may be proper that we remark farther on it in this place, and give some attention to the scriptures on this point. We are apt to suppose God must have determined that all things should be as they are, from our views of his attributes. But we cannot comprehend fully a single one of his attributes. Could we fully comprehend one of the attributes of an infinite and incomprehensible God, we might each and all of them; and then we might comprehend infinity! But "who, by searching, can find out God?" His essence is a "mighty deep." His nature is incomprehensible to all lower intelligences. *Infinity* never can be fully comprehended by finite beings. It is a simple incomprehensible unity, not divided into attributes or parts. But in the language of accommodation, we speak of him as possessing a variety of attributes, as we also do of his affections, passions, desires, volitions, determinations, &c. This language is often used with great propriety in the scriptures, as best calculated to make the most perfect impressions on our minds in relation to God, that the subject admits of. But we should be very careful, that we do not attach more literal meaning to this language of accommodation, than was intended; and draw inferences from it, which imply a more perfect comprehension of the Deity, than can be possibly grasped by a finite mind. If it be asked, why descriptions of him are not given in some other language, besides that of accommodation and adaptation to our finite minds; our answer is, that there was no such language; and we could not understand it if there were. As we cannot possibly grasp any perfect conceptions of the Supreme Being, so no language could reveal to us his incomprehensible essence, unless it could first make *us* infinite, which is impossible. And although we cannot literally and philoso-

phically speak of parts, or distinct attributes, of the invisible and infinite *Unity*; yet, as in our imperfect modes of thinking, we are obliged to conceive of him as having variety of attributes perfectly adapted to our comprehension, we should remember, that, as we cannot perfectly comprehend his essence, so we cannot perfectly comprehend or understand any single attribute or quality that belongs to him. If we may use again the language of accommodation, there is no *part* of God that we can understand any more clearly or perfectly, than we can his *whole* essence. As, therefore, we cannot fully comprehend any thing that belongs to God; we cannot know, whether one thing or another, *must* be the result of his attributes, only as the scriptures clearly teach us. Whether the attributes of God are such, that he *must* have determined, from all eternity, every act of finite agents, or not, we cannot know and do not know. And none but an *infinite being* ever can know this. We might be informed by a *revelation* that the one or the other was the truth; but we cannot know what his attributes *must* produce, only as revelation and nature teach us what they do and will produce. If the scriptures plainly and clearly teach, that God has determined every human act, then we must bow to it; otherwise we know nothing about it. Now, does not every command and requisition in the Bible imply, that our actions depend on *our* will so as to be *our* acts, and not on God's will so as to be his acts! Do not all the promises of reward, and all the threatenings of punishment imply the same? These commands, requisitions, promises, and threatenings are every where presented in the scriptures. On the other hand the Bible no where plainly says, that God has predetermined every human act; but such an inference has been drawn from some equivocal expressions, which do not necessarily teach that sentiment. But the sentiment has been deduced more from what finite beings supposed they comprehended of an infinite God. It may

be proved from scripture that God predetermined some acts of some individuals; but this would not prove that he had predetermined *all* the acts of all individuals. One passage often quoted to prove God the indirect author of all sin, is Rom. ix. 18: "Therefore has he mercy on whom he will have mercy, and whom he will he hardeneth." On the passage, Clarke says,

"This is the apostle's conclusion, from the facts already laid down; that God according to his own will and wisdom, in perfect righteousness bestows *mercy*; that is to say, his blessings upon one part of mankind, (the Jews of old, and the Gentiles of the present time,) while he suffers another part, (the Egyptians of old, and the Jews of the present day,) to go on in the abuse of his goodness and forbearance, hardening themselves in sin, till he brings upon them a most just and exemplary punishment."

We think this great commentator is right here—that the apostle only meant that God "gave them up to a reprobate mind," and suffered them to indulge in sin, and thus by habit harden themselves in it. Were we to say, God hardens people's hearts that they may sin; and then commands them not to do it;—that he predetermines that they shall sin, and then forbids it; we should *fear* we were giving a character of duplicity and hypocrisy to God. We know the doctrine of predestination is the very father and mother of universalism; and we are inclined to believe it the grand parent of Deism, Materialism, and Atheism, if not a large brood of other children, equally haggard and ghastly.

Another passage quoted in proof is Eph. i. 11.: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

The general voice of scripture shows that the *purpose* of God is, that all, who become true and faithful believers, shall obtain an inheritance in Christ. The apostle and his

brethren were such believers, therefore, they were such as God had predestinated according to his purpose or plan to save. He had predetermined according to his plan to save all such; of course these believers were such as he had predetermined to save. He worketh all things after the counsel of his own will, undoubtedly, which he worketh at all. To suppose he worketh that, after the counsel of his own will, which he does not work at all is nonsense. When a man murders his neighbour, the act is either the man's act or God's. If it be God's act, then it is not the man's. If it be the man's act, then it is not God's act; and God did not work it after the counsel of his own will, because he did not work it at all. Man has derived his being and all his powers from God; yet such powers as he has are his own, and subject to his own will, as long as he retains them, as much as God's powers are subject to his will. God's powers are no more identified with man's powers, so that his acts are man's acts, and man's acts are God's acts, than God himself is identified with man, so that God is man, and man is God. The fact is, they are two distinct beings; and have two distinct individual powers, though the one be derived from the other. Man acts in his own sphere of power, as freely and as independently so far as his power goes, as we can conceive the Deity to act in his sphere of power. If the scriptures teach that God had foreordained any particular act or acts, then we would believe he had foreordained such particular act or acts; but we would not believe he had foreordained that, which he has not foreordained but forbidden. His having foreordained *some* things, no more proves that he has foreordained *every* thing; than our having written *some* books, proves that we have written *all* books. He seems to have ordained that man should possess powers of spontaneous action and free volition of his own; and that his happiness or misery should depend upon his own voluntary use of such powers. He has power to control those powers by a special interposi-

tion of his own superiour energy; but does not so interpose his special energy, except in particular cases, where particular purposes are to be accomplished independent of human volitions. For instance, God determined Paul should be for salvation to the Gentiles, therefore, he would not suffer the Jews to destroy his life, though they determined to do it. And God elected and determined that Paul and other individuals, should be the "first fruits of the spirit," and act as the primitive instruments in turning mankind to Christ. But he had determined to exert his invisible and superiour energy over their volitions only so far as the accomplishment of particular objects required. In this manner he sometimes seems to exert a controlling and efficent energy over the volitions of men; but he generally leaves the volitions of men free, independent and uncontrolled.* He sometimes exerts a special agency in miracles for the accomplishment of definite objects; but, generally, he suffers things to be effected by the ordinary action of those things which he has made. And one of the things he has made, is, a free, spontaneous power of action, under the control of a *will*, which is, in its own sphere, perfectly independent of him, and not controlled by him, although he has power to control it. So that this free will may preponderate either the one way or the other, as independently of the Divine control as if God did not exist. We know what may be said about the government of motives. But there is no argument on the subject of motives, designed to show the necessity of human volition, which would not just as clearly prove the necessity of the Divine volitions. If man can be proved thus to act as he is acted upon, so that all his actions are necessary and unavoidable, then he is proved to possess no power only to be moved as some other power moves him, which is just no power at all. And by the very same arguments, it might

*By leaving them independent, we do not mean that he cannot control them; but that he does not do it.

be proved equally strong, that the Deity must be subject to the influence of motives, so that all his volitions are necessary and unavoidable; and that *He*, therefore, possesses no power at all, only to move as some other power moves him! This is the doctrine of necessity—*alias* fatality—*alias* atheism. All this kind of argument is falacious, and proves nothing; or it proves that no intelligent being possesses any power at all; and that one thing is necessarily moved by its antecedent, which, in its turn, is moved in the same way; so that the whole system of things is but a chain of necessary motion; and that all our notions of *power*, associated with life and intelligence, are but dreamy visions! It is truly a deep subject; and for that very reason men are exposed to reason absurdly on it. No doubt, the difficulty and the errour lay in the fact that men reason on *mind* just as they would on matter. As one of the properties essential to matter, is its *inertum*, or absolute want of power itself to change its position; so the same *inertum*, or entire want of power is attributed to *mind*, by that propensity which we have, to contemplate every thing as material. And the foundation of this propensity, is the fact, that our ideas come through the medium of the senses; and are originated generally by the impression of material objects. Had we no eyes, we should never be able to have any correct notions of beauty or light; but on hearing these things spoken of, we should suppose they were something like *odour*, or *sound*, or *taste*, or *figure*, *hardness*, or *weight*, or something, that was adapted to some of the other organs of sense. So, in reasoning on the properties and attributes of mind, we are apt to materialize it, for the want of an adequate means of information on the subject. When man comes to emerge from this material state, he may be enabled more correctly to contemplate the properties and essence of *spirit*, which we know to exist, though we may not clearly comprehend it.

But to return to the consideration of more direct passa-

ges, we notice Rom. xi. 25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Verse 26. "And so all Israel shall be saved."

That the apostle in this text did not mean to teach universal salvation, we conclude from the following considerations.

1. Verse 14. "If by any means I may provoke to emulation them which are my flesh, and might *save some* of them."

Now we cannot believe the apostle would speak in this form about saving *some* of them—his countrymen, if he were intending to teach, that they would certainly *all* be saved. "*If by any means*," implies, that he did not consider it certain and fixed, that they would all be saved, whether he provoked them to emulation or not. Should we see a company out in a winter's storm; see them becoming stupid and inactive with the cold; and should say, "we will go and provoke them to action and exercise, if we can by any means, that we may save *some* of them," would it not imply a believe in us that they were in danger of not being saved; and that we feared some of them would be lost?

2. Many passages in the apostle's writings show plainly, that he was not writing to teach that *all* men will certainly be saved. This will appear in a subsequent section. Nothing is fairer than to take the general drift of an author's writings, to determine whether he meant to teach one sentiment or another, in an ambiguous expression.—For instance, all writers understand Origen of the third century to have been a restorationist. Because this doctrine seems not to be incidentally expressed, in a few passages, which after all will admit of some other interpretation; but he says nothing inconsistent with such an opinion; and the general drift of his reasoning and his remarks

show that such was his opinion. But this is not the case with Paul, as will appear in the sequel. Besides, but very few writers, in comparison, have understood his writings to teach universalism. With regard to "*the fulness of the Gentiles coming in*," the learned Dr. Clarke is undoubtedly correct; that it signifies, and might be rendered, "*a great multitude in all nations*," and has reference to the final completion or great extent of the church on earth.

"The apostle, therefore, seems to give this sense of the mystery, that the Jews will continue in a state of blindness, till such a time as a *multitude of nations* or *Gentiles*, shall be converted to the christian faith; and the Jews, hearing of this, shall be excited, by a spirit of emulation, to examine and acknowledge the validity of the proofs of christianity, and embrace the faith of our Lord Jesus Christ."

"*And so all Israel shall be saved*," undoubtedly implies, that the whole nation of the Jews, *as a body*, at that time shall be converted to the christian faith. The above construction will appear obvious from the subject matter of the apostle's discourse. He was evidently reasoning on the blindness of the Jews, as a people, in relation to Christ; the christian privileges that accrue to the Gentiles in consequence of the Jews rejecting Christ, thus fulfilling their own prophesies in the eyes of the Gentiles; their final conversion *as a nation*, to the christian faith, through the final spread and glorious triumphs of divine truth among the Gentile nations. Give the passage this construction, which is reasonable, and it accords with its context, and with the scriptures generally, while the other construction seems inconsistent with both.

We now come to consider the fifteenth chapter of first Corinthians. This chapter has been supposed by universalists to give clear and indisputable evidence of universal salvation. We have attentively examined it, we think, with an impartial desire, to know whether it did teach universalism or not. None can dispute that it teaches the doc-

trine of a resurrection of the dead. But who will say it teaches universal salvation as indisputable as it does the resurrection? The doctrine of a resurrection of the dead was often disputed, in the days of our Lord and in those of the apostles. This was the case, at Corinth; and it is thought, Paul wrote this part of the epistle with particular reference to that circumstance.—[See verse 12.]—As "the hope of the resurrection" was rejected by some at Corinth, he laboured in this chapter to prove that truth to them. And it is conceived, that, in discoursing on the resurrection of the dead, he used expressions, which universalists now interpret to mean universal salvation. But had this great apostle intended and designed, not only to prove the resurrection of the dead, but also universal salvation, we think he would have laboured as much and as plainly on this point as on the other. The Sadducees among the Jews denied all future existence. So did many among the Gentiles; hence Christ and the apostles declared the resurrection positively, and so clearly that none can dispute their teaching a resurrection. The religious people among the Jews, in the days of Christ and the apostles, believed in future and endless rewards and punishments, and denied universal salvation. So did the Gentiles; and this doctrine was a prominent feature in their theology. If Christ and the apostles did not assent to it, but considered it a great errour; and wished to teach universalism; they would have spoken of those who denied universal salvation; and would have reprobated their errour, as universalists now do; and they would have taught universal salvation as a distinct point in the christian faith, with the same certainty and distinctnes, that they did the doctrine of the resurrection. We have come to the conclusion, that Paul wrote this chapter to sustain and vindicate the doctrine of the resurrection of all men; but not with any reference to the question, whether all would then be saved or not. And indeed there was no occasion for him to allude to that point; be-

cause all, (as far as we can learn any thing about it) who believed in a resurrection of the dead, believed in the eternal happiness of the good, and the eternal misery of the wicked. He seems here to have considered it sufficient to discuss the great question in dispute, between christians and skepticks; without having any particular reference to the happiness or misery of the future state; as that was a subject not agitated among those who admitted any. Though this seems to be the general course of his reasonings through the chapter; there is no doubt, but he adverts, in a few expressions, to the glory and blessedness of the future state; without referring to the future condition of any but the good. As he was addressing christians, we might suppose him to have made allusions to the glorious prospects before them, without ever expecting, that the wicked would lay hold of his remarks, as a foundation upon which to build up a new theory favourable to themselves, which had never been believed in the world before. He attempts here to explain something of the nature of the resurrection, so far as the change from mortality to immortality is concerned. And intimates that it will be, something like the seed sown in the ground, which of itself decays, or undergoes decomposition, but from which starts forth a germ, that produces many grains, or much more in quantity than that which was sown. And although he intimates that the same literal flesh sown will not come forth; yet something far more noble and glorious will come out of it, retaining its individual identity; and possessed of far more expanded, vigorous, and enduring faculties.

The first text in the chapter, supposed to teach universalism, is, "for as in Adam all die, even so in Christ shall all be made alive."—Verse 22.

A moment's attention to this text, compared with the subject matter of the apostle's discourse, and especially with the verse preceding it, is sufficient to show, that its simple and plain import is, that as we all die or fall into dis-

ion, through or in that nature which we derive from
1; so, through and in the power of Christ, and in pur-
:e of that plan revealed and vindicated by his death
esurrection, we shall all become alive again. But
is no intimation, that we shall all be happy, when we
ius made alive. And indeed, the apostle seems to
had no particular reference to the future condition of
nly that they should be alive.

Then cometh the end, when he shall have delivered
ie kingdom to God, even the Father; when he shall
put down all rule, and all authority and power."—
: 24.

is is supposed to mean the salvation of all men; but
n see no such intimation in it. It seems simply to
, that at that time, all human government, dominion,
authority, and civil power, shall be *put down*. What
at has to do with the future salvation and happiness
men, we have not acumen enough to discover. Sure-
human government, and all human rule, and author-
ight be put down, and totally destroyed and annihila-
vithout all men being happy. Nay all this might take
, and yet *all* men might be miserable.

For he must reign till he hath put all enemies under
et."—Verse 25.

cannot be supposed, that the phrase "put all enemies
r his feet," signifies that he is to bless all his enemies
salvation and bliss. The expression generally im-
the subjection and unhappy degradation into which
iquorer brings his subjugated foes. The apostle al-
i to an expression in Psalms, "The Lord said unto
ord, sit thou on my right hand, till I make thine ene-
thy footstool." This also implies a loss of power,
lage and degradation. And there is no rational doubt,
are designed to show, that those governments and
that so cruelly opposed the spread of Christ's king-
and persecuted his followers, should be disarmed, and

prostrated in the dust; and should no longer have power to impede the progress and glory of that cause for which thousands laboured and died. "And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel and said unto the captains of the men of war which went with him; come near, put your *feet upon the necks* of these kings. And they came near, and put their feet upon the necks of them."—*Josh.* x. 24.—This was the way subdued and conquered foes were made to feel their degradation among the ancients. The feet of the conqueror were placed on their necks as a mark of triumph on the one hand, and abasement and wretchedness on the other. And for any to suppose the apostle used such imagery, to denote the exaltation and glory of all men, is to suppose he used it in a sense the very reverse of its common use and implication. *All*, at that time, will be so completely subdued, that they cannot hurt or destroy or scourge the Saviour or his followers. Their successes and triumphs will be no more. But that they will be holy and happy is not at all implied in the language.

"The last enemy that shall be destroyed is death."—Verse 26.

All his other enemies that oppose his reign in the world, are first to be destroyed, or disarmed, cast down, and imprisoned, or secured in chains like a fallen and conquered enemy; then *death* (that is, natural death) is to be destroyed, not solely so that there shall no more die; but so completely baffled, that its victims, who have been enthralled in its iron grasp, shall rise from the dead.

It is contended, that this death, being the last enemy, shows that there can be no enemy after its destruction. That enemy—natural death, will not exist afterwards. But a "second death" may exist after the first is destroyed.—And this second death may not be Christ's enemy, but the minister of his justice. The other enemies we have seen,

referred to above, are not to be literally destroyed, but subdued and cast down, and rendered in a manner powerless.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—Verse 28.

This implies, that when all this work above explained shall be accomplished by Jesus Christ; then his mediatorial reign shall end. His authority as mediator shall cease. He shall no longer reign as Redeemer. It will be no longer of any avail to the wicked that he "gave himself a ransom for all," because those, who have not then embraced him as their Saviour, will have no further opportunity.—The reign of redemption and grace will close. His pardoning authority will be surrendered up; and all authority will be exercised by the supreme Jehovah, as legislator and judge of the world. God, not as mediator, but as a righteous judge, shall be "all in all," in authority and power over all things.

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption."—Verse 42.

Meaning simply that men are sown, or lie down in death, mortal and corruptible; but will rise immortal and incorruptible, so as never to be capable of a second dissolution.

"It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power."—Verse 43.

The dishonour referred to is the mortal and corruptible constitution, in which we die. The glory referred to, is the spiritual and immortal constitution in which we shall rise, with immortal and ever enduring faculties for either happiness or misery.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly."—Verse 49.

This seems to be the apostle's argument; that as we have borne the image of an animal being, so as to be mortal and die; we shall also bear the image of a heavenly being, so as to be immortal, and not subject to dissolution.

"We shall not all sleep, but we shall all be changed."—Verse 51.

This change evidently means a change of such as shall be alive, from mortality to a state of immortality; and that all are to be raised *incorruptible*, signifies nothing more, than that all are to be immortal and indissoluble.

To show that the apostle did not mean to teach the doctrine, that there will be no misery after the resurrection, we will subjoin the following considerations, in addition to those already given. 1. The apostle speaks in other places in such manner as clearly to intimate, that there will be a distinction in the resurrection between the righteous and the wicked.—(See I. Thes. iv. 13—17;) also compare these verses attentively with II. Thes. i. 7—10: "and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—When he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony was believed) in that day."

We are aware that some universalists suppose, the text has reference to the judgement upon Jerusalem, and the spread of the gospel among the Gentiles; but there was nothing in that event to correspond with such language; especially since all in that day, who believed in a future state, believed in future rewards and punishments; and would be very likely to so understand the apostle. Besides, there can be no doubt he refers here to the same events that he does in the 4th chapt. of 1st Thes. as above quoted. Compare with Acts xvii. 31: "because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from

the dead." Also Heb. IX: 27, "And as it is appointed unto men once to die, but after this the judgement." We know universalists have invented other explanations to these passages; but we are satisfied, that Paul had reference to a judgement of mankind in the future state. Knowing as he did, that a future judgement had obtained general credit among all religious people, he must have known, that they would understand him to sanction such a sentiment in the above passages. Had Paul been a universalist, and desireus to correct the prevailing errour, he took a very singular way to do it. The sense universalists give these texts, would never be likely to be dreamed of by those people. And, indeed, it was never thought of till centuries afterwards! We intend to notice these passages in a subsequent section. And we say again, we wish all universalist preachers were such universalists as Paul, so that no body would so understand them, except some subtle critics, who would so understand Wesley and Clarke.

2. Again, Christ's words on the resurrection plainly imply, that all shall not be blessed and happy then. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the *just*."—Luke XIV: 14.

Had Christ supposed that all would be happy in the resurrection, he would have been likely to say, "for thou shalt be recompensed with every body else, whether they do this or not, in the resurrection." The phrase "resurrection of the *just*," plainly imports, that the just had something better to expect in the resurrection, than the unjust. And how could the blessings in the resurrection be considered a "recompense,' if they were nothing more than the most worthless must receive in common with all others, whether they are obedient or not? Again,

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead; neither marry nor are given in marriage. Neither can they die any

more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke xx: 35, 36. We adduce this text to corroborate our view of the resurrection, though we are apprized universalists seize upon it to prove universal purity and happiness in the resurrection. They contend that all are then to be "equal unto the angels—to die no more—to be the children of God," &c. But look again. The Sadducess had wished to know, how the woman should dispose of the seven men, in the heavenly world, who had all been her husbands in this? Jesus answered with reference to the supposition, that they should all go to one place "that world," "*They that are accounted worthy* to obtain *that world* and the resurrection of the dead." Now why did he so introduce the answer, if he knew that *all* would obtain that world and the resurrection? *All* might obtain the resurrection, and not all be accounted worthy to obtain *both* that world *and* the resurrection. There would be no difficulty, of course, about the husbands, unless they went to the same abode with the woman. Hence Jesus undertakes to describe the character of those, who should be so happy as to obtain that world, as well as the resurrection from the dead. The conclusion is irresistible, that Jesus supposed some would not be accounted worthy to obtain both that world and the resurrection; and considered it possible that some of the seven husbands might not be worthy; or the woman might not; but as many of them as should be worthy, would be equal to the angels—the children of God, &c. Again,

"Marvel not at this; for the hour is coming, in the which all that are in the graves, shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—John v: 28, 29. This text puts the question at rest. It is as unequivocal as was possible. Yet *universalists* contend, that it does not mean so! But that

it means a spiritual resurrection from moral death; as in verses 24, 25. Indeed in these verses, Jesus used the figure of a *resurrection* to denote the moral renovation of the soul. But in that case, all that heard his word and believed, rose to "everlasting life," the enjoyment of the vital principles of Christ; all that heard "passed from death to life," and all that hear in this manner "shall live." No condemnation in this case. But having used the figure of a resurrection to illustrate the spiritual renovation produced by the vital power of grace, upon the believer's heart; he improves the occasion to speak of the literal resurrection of the dead. He therefore begins by telling them not to marvel or wonder at what he had told them about the moral resurrection of the mind; as if he would speak of a resurrection of a different kind; and one far more wonderful. What was this resurrection? It was one not from moral death; but in which "all that are in the *graves* shall hear his voice." He seems to mention the *graves* for the express purpose of describing the kind of resurrection he meant. As much as if he had said, "Do not wonder that sinners, dead in sin, are through the energy of the Son of God awakened to moral life; because greater things than that will be accomplished. Even the time will come, when all, that are literally dead and in the graves, will hear his voice; and shall come forth. But they shall not all come forth to the enjoyment of life.—They that have lived good lives shall come forth to a resurrection of life; but the wicked shall come forth to condemnation and shame." If our Saviour meant by resurrection here, the conversion or regeneration of the sinner, there would be no propriety in the distinction of character he makes. For all the unconverted, who are morally dead, previous to conversion or the spiritual resurrection, are "they that have done evil." There are not two characters among them. And when they come forth in a spiritual resurrection or regeneration, they come forth to life—to

spiritual life; as said Jesus, in verses 24 and 25, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and *shall not come into condemnation;* but is passed from death to life." "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and *they that hear shall live.*" Here it is perceived, that Christ's description of a spiritual resurrection differs in its circumstances essentially from his description of what we conceive to be a literal resurrection of the dead.—Nay—there are, we have seen, circumstances in this last description, entirely inconsistent with a description of a spiritual resurrection or conversion to Christ. Universalists will refer us to the 37th chapter of Ezek. to show that the restoration of Israel is clothed with the imagery of a resurrection of dry bones, in order to prove our Saviour's language figurative, and that he does not mean a literal resurrection. In Ezekiel the circumstances of the description as well as the explanation that accompanies it, prove it not literal; but there is no such thing to disprove the literal sense of Christ's words here. We are *bound* to take his words in their *literal* sense, unless we have conclusive evidence that he did not intend to be so understood. This text alone is sufficient to overthrow the doctrine, that all will be happy in the resurrection, wherever the *unvarnished* sense of Christ's words are preferred to human theories.—Besides it agrees with the expressions of Scripture generally on the subject of a resurrection. We have been thus particular here, because the 15th of Paul to the Corinthians, is considered the strong hold of universalists. They will hang to their construction of it with the grasp of desparation. *We* have done so in past days; but it is of no use to be deceived by the plausible construction of a few equivocal words on the resurrection. The concurrent testimony of Divine Revelation must correct the errour, with all those *who* will read with candour.

We now come to notice a number of passages of similar import, by which, it is attempted to support universalism, from the WILL OF GOD.

"Who will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. II: 4.

We cannot suppose God to have desires and wishes as men have, any more than we can suppose he has passions. Yet, in the language of accommodation, all these are ascribed to him. All words are used to convey thoughts to the mind; but we must not suppose words applied to the Deity, which ascribe affections, desires, and passions to him, are to be understood in the same sense, and same force, they would be if applied to men. The WILL OF GOD is used in Scripture 1st. to denote his *divine energy* in the government of the physical universe. 2d. To denote his *irresistible control* over the moral and intellectual world.—3d. To denote the *moral principles*, which he has established and enjoined upon the intellegent universe, as the rule of action among accountable beings. And 4th. To denote the *principles of that system*, by which men are redeemed, sanctified, and saved. These are the things signified by the *will* of God in the Scriptures. And it is by attention to any passage, containing the term, and its context, and the general voice of Scripture on the same subject, that we are to determine in which of these meanings it is used. And it will be perceived, that none of these meanings imply a *desire* or *wish*; nor a possibility of *disappointment* on his part, whatever the event may be. Whenever the *will of God* is used in either the first or second sense, the meaning is that the thing takes place, or will take place accordingly. But the *will of God*, in the third or fourth sense, does not imply that the thing necessarily takes place, or will take place accordingly. We will refer to some passages to illustrate our meaning and application.

"Yea, before the day was I am he; and there is none that can deliver out of my hand. I WILL work, and who

shall let it?"—Isa. XLIII: 13. "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his WILL?"—Rom. IX: 19. "Being predestinated according to the purpose of him, who worketh all things after the council of his own WILL."—Eph. I: 11. The term is used in the above passages in the first or second sense. But in the following passages, it is used in the third or fourth.

"For whosoever shall do the WILL of God, the same is my brother, and my sister, and mother."—Mark III: 35.—"I delight to do thy *will* O my God."—Ps. XL: 8. "Teach me to do thy *will*; for thou art my God: thy spirit is good; lead me into the land of uprightness."—Ps. CXLIII: 10. "Thy kingdom come; thy *will* be done in earth as it is in heaven."—Matt. VI: 10. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the *will* of my Father which is in heaven."—Matt. VII: 21. "But if any man be a worshipper of God, and doeth his will, him he heareth."—John IX: 31.

"That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the *will* of God."—1 Pet. IV: 2. "And the world passeth away and the lusts thereof; but he that doeth the *will* of God abideth for ever."—1 John II: 17.

Many similar passages might be quoted; but these are enough to show, that the Scriptures often speak of the moral principles enjoined on us, and the principles by which we are to be saved, as being the *will of God*; and at the same time clearly intimating, that these principles may, or may not, go into operation and success, as we yield to, or reject them. All the commands of God are held forth as his *will*; yet we could not suppose, that all his commands are always obeyed. And the whole language of Scripture holds forth the *principles* of the Gospel, by which men are to be saved, as a *will* or *design* of God, accompanied with all the necessary means on his part; but which may or *may not* result in our salvation, as we shall embrace or re-

ject them. Thus, "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not *willing* that any should perish, but that all should come to repentance."—2 Pet. III: 9. This places the will of God for the principles by which we are to be saved, if saved at all; yet we may perish for all that; and we *do not* all come to repentance. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John III: 15. This text reads as if God designed the gift of his son for all men, on condition that they should embrace him and obey the Gospel. "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye."—Ezekiel XVIII: 32. Here God is represented as regretting the necessity that some must die for their sins; and that they will not repent and live. But it is the language of accommodation, which is designed to teach us that the principles upon which salvation is offered us, are that all obstacles are removed on the part of God; so that we may be saved if we will lead good lives. "If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jer. XVIII: 8. Although this passage represents God to repent of what he intended to do; it simply means, that such are the principles of his government, that if the wicked turn from their wickedness, they shall not suffer the evils that otherwise would fall upon them. It is the language of accommodation, but not the language of philosophy. Such language is common in the Bible, and easily distinguished, where people wish to be candid. Such language is in use among us. We say "the sun rises," when we mean, the earth turns so as to make the sun appear to rise, &c.

When the apostle tells us it is the *will* of God that all men should be saved; we should candidly examine to know whether he means by it, that *divine energy* and *irresistible*

control which never can be thwarted; or only that benevolence and grace, which offers salvation to all that want it; and which requires, that all men "come now to the knowledge of the truth," that all men pray without wrath and doubting—that all men every where repent—that all men love him and obey his commandments, &c. All this does not take place, though it is represented to be the *will of God;* because it is something which depends upon the free and uncontrolled volitions of men. In this sense we are to understand all those passages which represent God to will the salvation of all. Because 1st. The Scriptures generally speak as if all men would not be saved; and as if it depended on submission and obedience; and in some places, they plainly teach a partial salvation. 2. The Scriptures no more teach, that God *wills* the salvation of all men, than that he *wills* the universal holiness of all men now, which does not take place. And these two *wills* are represented as similar; and both depend on our free and uncontrolled volitions, whether they are accomplished or not. It will be asked—what better security have we for the salvation of the faithful and obedient, than the *will of God?* We answer, their salvation depends on the irresistible energy of God: and is always represented as sure and certain. Not as something which may or ought to take place; but as something that positively will take place.

The Gospel every where represents salvation, as free for all—abundant for all—prepared for all—and ready for all. Hence it often exhibits the Deity as, *purposing*, *designing*, and *willing* that all shall be saved; but no more than it exhibits him as *purposing*, *designing*, and *willing* that all should now be holy and obedient.

In this sense we seriously think the apostle intended to be understood, and was understood at the time, in Ephs. i. 9, 10; Col. i. 19; Phil. ii. 10, 11; Heb. ii. 14. We will *notice the first.* "Having made known unto us the mystery *of his will,* according to his good pleasure, which he hath

purposed in himself; that in the dispensation of the fulness of time, *he might* gather together in one all things in in Christ, both which are in heaven, and which are on earth; even in him." *All things* here, is not to be taken in its full latitude; because none will suspect the apostle to have expected all animate and inanimate things to be gathered together in Christ. This absolute sense of *all things*, will not be contended for; and whether the apostle meant all the human family, by *all things*, cannot be certainly known. Since the phrase must be limited, we cannot determine how much it should be limited. However, we admit that it may mean *all mankind*. "*The mystery of his will*," which God had revealed to the disciples, was simply, that system of grace, redemption, and salvation, brought to light in the gospel of Jesus Christ. And we have seen abundantly, that that system consisted in the offer of heaven through Christ to all men on condition of faith and repentance.

"And he said unto them, unto you it is given to know the *mystery* of the kingdom of God."—Mark iv. 11. "But we speak the wisdom of God in a *mystery*, even the hidden wisdom, which God ordained before the world to our glory."—I. Cor. ii. 7. "And to make all men see what is the fellowship of the *mystery*, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Eph. iii. 9. "And without controversy, great is the *mystery* of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1. Tim. iii. 16. Such was the *mystery* of the will and purpose of God, that a full and perfect ransom and atonement should be made; "a feast of fat things" provided "for all people," that "whosoever believeth on him should not perish, but have everlasting life:" "that he *might* gather together in one, all mankind in Christ."—That is, such was the fulness, the freeness, the extend-

ness, of the system, and the principles and terms of salvation, that all men *might be* gathered together in Christ.—"I will give unto him that is *athirst* of the fountain of the water of life freely."—Rev xxi. 6. "And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And Whosoever will, let him take of the water of life freely."—Rev. xxii. 17.

We say again; this is salvation enough for all that wish to be saved. But those who do not desire salvation, but prefer the ways of vice, the sinks of dissipation, the tents of iniquity, the dark scenes of gambling, profanity, revelry, and corruption, to the sacred enjoyments of Christ, let them have their choice. And if they will snarl and bite, because we will not insist, that they *shall* go to heaven, whether they choose it or not, let them rave. We pity their delusion, but we have no consolation to offer them, except they repent, turn to God and obey his precepts.

We have seen above, that the scheme of salvation, which proffers pardon to all, but embraces none but the penitent and good, is what is meant, by the *will of God* that all shall be saved. That this *will* or *scheme* does not secure the salvation of all, any more than the *will of God* or *moral system* that all men shall be holy and obedient *now* secures the present holiness and obedience of all. That it is not such a *will of God*, as implies his *omnipotent energy*, which cannot be thwarted, that embraces the salvation of all men; but that *will of God*, which signifies an indulgent opportunity for all to be saved, by doing the things necessary on their part for salvation. Let our opponents sneer if they will, about *two divine wills*. We expect they can get along with this no better than to sneer at it. We have not spoken of *two divine wills* literally; nor of any divine will that can be frustrated. But we do contend, the scriptures, in order to bring out truth to the capacity of all, do represent God as *willing* things, which never take place; and that *his will* is used to express *our duty*, and the principles of hi

on which we may be saved. And that in such cases, no omnipotent and irresistible energy on his part, is implied in the Scriptures. They cannot deny these truths.—Hence it follows, that a few passages expressive of the *will of God* that all men shall be saved, do not prove that they will be; nor that any *will* implying *desire* or *wish* on his part, is to be thwarted. Indeed, we know not, whether it is philosophically correct, to suppose the Deity has desires and wishes.

But after all, if the text in Eph. "having made known unto us the mystery of his will," &c. was designed to teach the *certainty* of the eventual salvation of all, it would favour the restoration system, and not the system of universalism, which we are examining.

The objector, in looking over this work, will perceive, that it represents God to make a fair offer of heaven to men, and to suspend its blessings upon the conditions of acceptance and a good life. He will see that this is exactly such a system as this poor world needs, frail and erring as it is, and surrounded with besetments and temptations as it is; where so much folly, corruption, and crime abound. That it gives to virtue its highest hopes and greatest encouragement. That it strengthens our good resolutions and cherishes our good affections, with all that can charm, delight, or interest the human heart; while it throws the strongest possible guard around us. It warns us against sin, by all that is solemn in death, awful in judgement, or tremendous in the retributions of another world. Yet he will say, this system is partial, in as much as it does not give the heathen an equal chance to accept of proffered mercy; as the Bible has never been given them. But the Bible does not teach us clearly upon what principles the heathen are to be judged, saved, or lost. The Bible unfolds the principles, by which those, who *have* an opportunity to read it, are to be judged. And it was unnecessary for the Bible to teach much upon what principles the heathen are to be judged;

as the heathen would not see it, if it were so; and as fast as they become acquainted with it, they come under its principles. It teaches us, however, that they who have not the law, are judged without law, being a law unto themselves. We might give our views in full with regard to the principles upon which is to turn the salvation of the heathen, but as that is not necessary, for the object of this volume, and as it would require considerable space, we will only remark, that we have proof enough to satisfy us, that the heathen will be judged upon principles equally equitable with us. That their salvation ultimately will depend upon the proper use of faculties and opportunities given them. That their endless wretchedness can only result, from a voluntary and wilful rejection of light; a *refusal* to embrace Christ, with a fair opportunity to do it knowingly and wilfully. "This is the *condemnation*, that *light* is come into the world, and men loved darkness rather than light, because their deeds were evil".—*John* III. 19.—This must doubtless be the *condemnation* of all that are ever condemned.

We now come to the consideration of a passage, in Rev. v. 13.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

This is considered the strongest passage in proof of universal salvation by its advocates. And we certainly consider it the only one that gives the doctrine the least support. But if this text teaches universal salvation, it belongs to the *restorationists*, as nothing in it could be construed to teach an immediate salvation, either at death or the resurrection. But we will give our reasons for not supposing, that even this was ever designed to teach a universal salvation.

1. It occurs in the Apocalypse—a book, which univer-

salist writers say, abounds so much with figure, metaphor, allegory, parable, and hyperbole, that it is unsafe to build an important doctrine upon any particular passage of it, which is not clearly revealed in other parts of the Scriptures.—2d. That all men will *not* be saved is pretty clearly taught in this same book; so that by a comparison of its parts, the Apocalypse would be rather against universal salvation than for it, though we were to take its language in its most literal sense. 3d. This text is not introduced in the manner of laying down a doctrine as an important truth and fundamental branch of the christian theology. But it is represented as a vision—an appearance—not that every thing actually *was* praising God: but that all those things mentioned by him, *appeared* to be doing so. Suppose it was a glorious representation of the actual state of things, at some future period. The flies, worms, toads, and snakes, &c. are not supposed to be chaunting praise to God, at that time; but it is thought all such animals will be gone before that takes place; so that there will be nothing in heaven, earth, under the earth, or in the sea, but intelligent beings, who should then be engaged in spiritual and divine worship. Might not all the wicked too—the "fearful, the unbelieving, and abominable," &c. be all gone before that time, out of heaven, earth, and sea; and be confined in *hell*, or "the lake which burneth with fire and brimstone which is the second death?"

If the wicked, in that day, are all banished "from the presence of the Lord and from the glory of his power;" they might be entirely beyond the utmost gaze of the heavenly inhabitants. So that all the sanctified in glory, might look around like John in the vision, upon every creature then in heaven, earth, and sea; and contemplate them as the happy worshippers of God. And they might listen to the enrapturing theme of redeeming love and boundless grace, arising from all the millions of the blessed. Such may be the happy privilege of all that ever "come out of

great tribulation, having their robes washed and made white in the blood of the Lamb," while the wicked, driven far away to some remote part of the universe, may "cease from troubling" the good; and lie down in chains of darkness and despair. It seems probable, that this vision granted to the revelator, was designed not to teach him how many would be ultimately saved; but to let him have a foretaste of heaven—to let him know how all things around in heaven, earth, and sea, would appear to the beatified millions, who shall at last out ride the storms of time, and land their weary spirits in the haven of glory. The wicked, at that time, may be entirely beyond the enlarged and expanded view of the saints in light, so that to them may be presented the very aspect so sublimely described in our text. We think this is the most reasonable construction of the passage, especially when we take into view, the general language of the sacred writings on the subject of the wicked. We think it no perversion of the beautiful passage, but its true and proper import. We dare not knowingly pervert a part of that book, which has such strong claims to the merit of a divine revelation. Indeed, if universalism be the doctrine of the Bible, we wish it to prevail. And if universalist preachers endeavour to reform the wicked, we wish them success. We care not who do the good provided it be done. Another and last text worthy of notice on this head, is Rev. xxi. 4.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The argument on this is, that the meaning cannot be, that there shall be no more death, sorrow, crying, nor pain, in heaven, because there has never been any there; therefore, it must be that there will be no more any where! But observe the revelator was describing the happy state *of those*, who should be inhabitants of the heavenly city.

And there is nothing in the context to induce a belief, that men are all to be citizens of the holy place. On the other hand, there is much in the context to show, that the wicked are not to be there. The meaning is simply that all the faithful shall then be gathered out of all their afflictions, into the New Jerusalem, the city of God, to go no more out; where all their tears shall be wiped off—all their sorrows shall cease —their weeping and mourning shall come to an end—and they shall suffer no more pain—and death shall never come in his awful terrours, to mingle their joys, blast their prospects, and poison all their bliss.

In the very last words before the revelator describes this glorious state of the blessed, he describes the judgement of the world, which he concludes in these words, "and whosoever was not found written in the book of life was cast into the lake of fire."—*Rev.* xx. 15.—Who would suppose, after the writer had thus concluded his description of the judgement, he would begin, in the very next words, to teach universal salvation? Yet some will think so, and the author used to think so; and published an ingenious explanation of this *judgement*, to show that it did not mean what the words naturally imply. But it is plain, that the explanation was an *evasion*, rather than an exposition of its true and natural meaning. Yet the author was conscientious in it; and really thought he was contributing something to the good of mankind. This should admonish him, as well as others, to believe men honest in their views, however extravagant they may appear to us, unless we have some other evidence of their insincerity than the fact, that their ideas appear absurd to us.

Again; the revelator has no sooner described the happy state of those in the heavenly city, than he begins to speak as though all would not be its inhabitants, "he that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Verse 7s

"But the fearful, and unbelieving, and the abominable,

and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Verse 8.—Verily, if John was teaching universalism along here, he did not know how to teach it, as well as our universalist brethren now do! You might hear them preach for ages now without hearing any such language from them, unless they referred to it to show how it could be evaded! Again, he says, "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."—XXII. 14, 15.

This informs us who they will be that will enter into that city, where there will be no death, nor sorrow, nor crying, nor pain. Not *all men;* but such as "do his commandments." They have right unto the tree of life, and to enter in through the gates, because they *do* his commandments; not because all men will have right to enter in.—And although there will be no more pain nor death nor sorrow to those who "enter in through the gates into the city," yet the sorcerers, idolators, murderers, and liars, that are without, and can never get in, may suffer sorrow, and pain, and death, even the second death. They have no right unto the tree of life. Universalist teachers can never give them the right. Neither will the belief in universalism, nor any other *ism* ever give them the right. If they want the privilege, let them go and *do* his commandments, repent of their sins, and live to God and his precepts; and they will then have a *right.* We dare not promise a right on any other terms.

SECTION V.

The punishment of sin, not in this life.

All, who profess to believe the Bible, profess to believe in punishment for sin. The universalist, like the deist, believes in no forgiveness of sin, in the common sense of forgiveness, but that every sin will certainly and infallibly be punished according to justice, in this state of being.—They agree in the idea, that either by the allotments of Providence, or by the compunctions of conscience, all are justly punished in this life, and have nothing to fear in the life to come. As this theory denies the pardon of sin through the propitiation of Christ, and the fears of future retribution, deism and universalism, in these important respects, are alike. And hence, as might be expected, the moral effects of the two systems are precisely the same.—Universalists suppose all punishments to be inflicted to reform the punished—to have solely their good for their object, and to be in reality blessings. That God punishes men to prevent the commission of sin, which he appointed also for their good. We have protested against the idea, that men will be likely to be restrained from sin through fear of a punishment, which they are taught will be a blessing to them. Universalists contend that God carries all his designs into full operation; and adopts such measures only, as he knows will fully answer the purposes for which he designed them. That God designs all punishment as a means of reforming the wicked, and that all are fully punished in this life. Hence we might conclude, that, as God designs *all* punishments for the reformation of the wicked; and punishes *all men* amply in this life; and as *all* his measures *must* succeed, and all his designs *must* be accomplished, therefore *all men* must be reclaimed and reformed in this life! But alas for their system! It here

runs again against a tree! Their infallible reasonings run madly against facts! Facts show that so far from all men being reformed in this life by receiving all the punishments due to their crimes, by which God designed to reform them, many of them grow worse and worse as long as they live!

If God designed the punishments of this life, which he inflicts amply upon all men, should reform them; and especially, if he designed the idea, that all punishments are blessings, should terrify the wicked from the commission of those sins, which he appointed for the good of all; we should think he would see by this time, that the doctrine of *blessed* punishments did not scare people much; but rather invited them to put themselves in the way to have as many blessings as possible. But as we said, all admit the wicked will be punished. The question now is, *when?* Universalism says, *in this life always.* We say, *sometimes some in this life, and also in the life to come.*

If in *this life in all cases*, the punishments must consist of either external or internal misery. Is it external? Look abroad in the world. Do not the proud, the haughty, the extortioners, the fraudulent, the oppressive, the hard hearted, unrelenting and cruel, often—very often, trample down the humble, the tender, the virtuous, and the good, as ashes under their feet? Is there not more genuine virtue and good feeling, amongst the poor, afflicted, and suffering part of our race, than among the luxurious, opulent and prosperous? Is not virtue in this world often neglected, censured, and persecuted? Have not the pious and good, in millions of cases, been pursued with the unrelenting vengeance of maddened bigotry? Have they not followed conscience, when the red banner of persecution waved? Have not millions of faithful and pure souls passed along these baleful shores of time, friendless, houseless, shelterless, unpitied, unprotected; tears, sighs, pinching wants, and alarms, their companions! blasted hopes, dungeon

glooms, clanking chains, or stormy skies, and bloody fields to mark the successive steps of their poor and hapless pilgrimage? How vain, for the easy and full fed, to sit down, unscathed with misfortune; and calculate that earthly comforts are apportioned out in this life, according to the moral merits or demerits of men! The wicked by being too adventurous in crime, are occasionally brought to the tribunal of human justice; but how many unjust acts—cruel advantages, heartless seductions, secret frauds, and abominable indulgences, go unwhipt of justice! How many escape the imperfect retributions of publick law! How many revel, and fatten, and laugh, and triumph, in the sinks of legalized corruption! But look into the Scriptures. See the holy army of martyrs and apostles—praying, and burning, and bleeding, and dying. Did not the apostle of the Gentiles say, "if in this life only, we have hope in Christ, we are of all men most miserable."

The Sodomites had become very wicked; but Lot was a righteous man. How were they rewarded in this life? The wicked were permitted to die suddenly, because they were so wicked, and after a single pang, according to universalism, were wafted joyfully into glory. Here they "bathed their weary spirits, in seas of heavenly rest."—While Lot, because he was a righteous man, was obliged to toil along in this vale of tears, and endure years of trial; and at last he had to die as well as the rest! Upon this hypothesis, is it not plain, that the wicked who perchance die by their wickedness, make out the best? That murderers, if they happen to swing upon the gallows, only get a shorter passport to paradise? That drunkards, by becoming beastly and swinish a few years, are only reeling along the path to the abodes of the sanctified? The old world became corrupt—and upon this hypothesis they were shipped off *en masse* to the heavenly world—to sing the songs of deliverance; while Noah and his family, for their obedience, were doomed to ride the storms of trial, and

tread the stormy shores of time, for many long and dismal years, before they could be admitted to glory!

"There was a man in the land of Uz, whose name was Job; and that man was *perfect* and *upright*; and one that *feared God* and *eschewed evil*."—*Job* i. 1.—Now how was this perfect and upright man *externally* rewarded for his goodness in this life? This man had vast possessions; but the Sabians, the Chaldeans, and fire from heaven, swept them all away. He had sons and daughters, but they were destroyed. He was also smitten with sore biles from the sole of his foot unto his crown. He had friends; but they reproached him as a wicked man, because the Lord suffered him to be so afflicted. Said one, "If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous."—*Job* viii. 6.—All his wealth given to the winds; his children dead; all his friends turned his accusers on account of his sufferings; his whole flesh in torture, and his bones in pain—and last of all, when he most needed the kind sympathizing tenderness of conjugal endearment, his wife tauntingly inquired whether he would still retain his integrity? Instead of strengthening his virtuous resolutions, and consoling the suffering man, with the sweet retrospections of the past, and affectionate encouragement to perseverance, she exhorted him to *curse* God and *die!* Was all this a punishment upon Job, for being a perfect and upright man? A half an eye is sufficient, we should think, to see, that the comforts of the external condition of man, in this world, depend much upon his wisdom, his industry, his sagacity, his discernment, his cunning, as well as upon his habits; and sometimes—nay, often, take a course, entirely independent of all these. The certain and just and infallible punishments for sin, in this world, do not consist then in the external condition of the wicked. Are they miseries inflicted internally, or the torments of the mind?

It *is* so thought by many. But how is the mind tor-

mented? Why it will be answered—the compunctions of conscience. Well, it must be admitted, there is often felt much from the upbraidings of conscience. But does conscience punish offenders uniformly, invariably, and as much as is just. 1. If that were the case, men could never be justly punished any other way let them do what they may.

2. If that were the case, as universalists think all the punishment is just which is necessary to reform, we should see all, not only justly punished by conscience, but all reformed by this just punishment.

3. In order to inflict a just punishment, in every case in this life, conscience must lash the guilty soul much harder in proportion to the guilt in some cases than in others. For instance, two men commit an act in which they are both equally guilty, the one dies in ten minutes afterwards, the other lives ten years; now conscience must have stung the first as much in ten minutes, as it would the other in ten years! to finish its perfect work in this world!

4. In order to punish sin justly and invariably in this world, conscience must be invariably perfect. Now if conscience were always so perfect as to punish sin justly and invariably, it would be so perfect as to prevent sin from being committed. Conscience is a part or property of the mind. The more pure and perfect one's conscience is the harder it is for him to sin; and the more imperfect his conscience becomes, the easier he can sin. Of course, were his conscience perfect, it would restrain him entirely.—Conscience being, therefore, imperfect and fallible, it cannot be an infallible minister of justice.

5. The more perfect one's conscience, the less aggravated sins he commits. Yet such a conscience punishes more severely for trifling offences; than less perfect consciences do for sins of greater magnitude. A crime repeated, deserves more punishment than a first offence. A young man becomes drunk—he recovers—reflects—con-

demns himself severely—feels ashamed—and looks upon the act with detestation and horrour. After a little he becomes intoxicated a second time. Now he deserves a severer punishment than he did before. But the minister of justice—conscience, is not as rigid now as before—he is punished less! He at last becomes a confirmed sot. Conscience has gradually grown remiss—now he staggers and reels about the streets, rolls in the filth, and turns his bloated and pustulated face upon mankind without a blush. Is conscience yet an infallible minister of justice? He goes on to the commission of other crimes, till his conscience is "seared as with a hot iron." Is it not true that the more he sinned the less conscience punished him? It must be a very accommodating kind of justice, that will punish us less and less the more sin we commit! This is sufficient to show, that sin is not uniformly, invariably, and justly punished, in this world; neither externally nor internally. Hence, it follows, that if sin is to be punished it must be in a future state.

Paul says, "Because he hath appointed a day, in the which he *will judge* the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—*Acts* xvii. 31.

Universalists say this *day* means the whole of this world, so that all men are thus judged as they pass through life. But the *man* by which the world is to be judged is allowed to be Christ. And universalists generally deny that *he* existed till the christian era. How did *he* judge the world *in this life*, for *four thousand years, before* he existed? Why did not Paul say, "this life is a day in the which he *does* judge the world," if he meant so? Instead of saying, "whereof he hath given assurance unto all men, in that he hath raised him from the dead," why did he not say, "whereof he hath given assurance unto all men, in that he is now judging them according to their deeds?" But

how hath he given assurance unto all men, in that he hath raised Christ from the dead? Paul proves the resurrection of mankind from the resurrection of Christ. Therefore, as he considers the fact of his resurrection proof that we shall live again, so he considers it proof also that he will judge the world, in a day appointed, and not already come. Universalists get hold of one passage, "Behold the righteous shall be recompensed in the *earth*; much more the wicked and the sinner."—Prov. xi: 31. This is like the proverbs generally, and implies a general truth. It is simply a maxim. And implies that the righteous generally received some kind of recompense in time as well as sinners; but does not imply that they uniformly and invariably received it in this life; nor that they generally received it all in the earth. Indeed, we quoted a text in the last section, where our Saviour spoke of some, who could not be recompensed now, but should be recompensed at the resurrection of the just.

Again; sin is not invariably and justly punished by human tribunals; because all such tribunals are imperfect, and sometimes clear the guilty and punish the innocent.—Besides, such tribunals punish, in one country, what they reward in others.

2. The punishments in this world, so far from reforming the wicked, do not generally prevent their becoming more and more abandoned.

3. These punishments do not vindicate the justice of God; because men know not whether their afflictions are brought upon them as punishments or not. As the good and bad here are subject to severe trials; even unoffending babes, and the whole animal creation, it is impossible for one to know, whether his miseries are punishments for his sins, or such sufferings as the innocent are exposed to as well as the guilty. There have been many, who did not believe in a God; of course, they did not know their afflictions to be the invariable punishments which he inflicted on them to vindicate his justice.

4. All heathen nations have engrafted the doctrine of future punishment into their religious systems. The Jews have it in their ancient writings. The Mussulmen have it in their Koran. And all christians think they have it in their Bible, and believe it truth, except a modern sect of universalists. Now mankind would not so universally believe in future punishment, if they knew they were all invariably and justly punished in this life. And let us ask, if that punishment, which is inflicted on men without their knowing it, is not just the same to all essential purposes as no punishment at all? Men are generally sinners—the crimsoned earth groans under their crimes. All know it is so. And are certain and inevitable and just punishments as extensively and generally inflicted in this life, and yet none but universalists know it; and the greatest part of them seem to care as little about it, as if they believed nothing in it?

5. But whence came this general belief and dread of future punishment? It could not so extensively prevail throughout the world, and all ages of the world, by mere accident. It must then be the result of a natural inclination of the mind, or of a Divine Revelation. If it be a natural impression, it came from God; and if it be a revelation, it is from him of course. Now if God has authorized the impression, universalists are engaged with "fearful odds" in their attempts to deliver mankind from the burden of such impression!

6. For these reasons, you may persuade people, in theory, that they will be invariably and justly punished in this life, for all their sins; and they will *feel in fact*, so much uncertainty, or rather so much certainty that they do not receive it; or if they do, it is impossible for them to realize it, that they are as unconcerned usually about punishment, as though they believed in none. But universalist preachers often tell their hearers, that fear of punishment is no proper inducement to a good life.* We admit men *should*

be exercised by nobler feelings; but it is our business to attend to things as they *are*, and not as they *should be*.—There are thousands of good christians, who were once high handed sinners.—The love of God was proclaimed to them in vain. The loving kindness and affecting death of the Saviour, in vain. The moral fitness of right, the beauty and loveliness of virtue, and the degradation and odiousness of a vicious life, in vain. But when the violated law of a holy God, opened upon their minds in awful majesty; and its fearful thunderings thrilled their guilty nerves with fear; *then* they began the work of reformation in good earnest. And being first aroused and moved to action, and broken from their frozen lethargy; they soon became warmed and melted into submission and filial piety by the love of God. There are thousands of such, in all denominations of christians, who, had it not been for fear of punishment, would, in all probability, have gone on unchanged to more confirmed and aggravated habits of vice.

It is true, the Scriptures teach that, "the goodness of God leadeth to repentance," a text in the mouth of every universalist. But nothing is more certain, than that the Bible every where holds out the *fear* of the Lord—the *fear* of punishment as an inducement to obedience. "Serve the Lord with *fear*, and rejoice with *trembling*."—Ps. II: 11. "The *fear* of the Lord is the beginning of wisdom."—Prov. IX: 10. "*Fear* God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil."—Ecle. XII: 13, 14. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Mat. X: 28. We need not multiply quotations. Every threatening of punishment, scattered along through the Book of God—numerous—sol-

*The author used to preach *fear* as an inducement, but he has heard others preach as above.

emn—and tremendous—are so many appeals to our *fear* to induce us to repent and turn from all iniquity. One grand object of the Bible, was manifestly to reveal such awful denunciations of punishment, as that men should not dare to transgress. And those men, who make it their trade to cavil and torture and screw this foundation of *fear* out of the Bible, do appear to us, to be engaged in a most pernicious and perilous business. Their consciences may be so warped, as to justify them. But we believe it is an error that is to result eventually in the looseness, impiety, corruption, and misery of millions—that it will only deserve the curses of posterity, and the just execration of all good men, who love their country, their children, or themselves. Were it in our power, we would spread out "the terrours of the Lord" and the fear of punishment upon the minds of all, so as to counteract their propensities to sin; so that none should dare to transgress. We would have none *fear* only enough to turn him from iniquity. But we cannot believe that the world is to suffer any thing terrible, by being *afraid* to set at defiance the laws of God, and to laugh at the retributions of eternity.

SECTION VI.

Future retribution proved by implication, from the Scriptures.

There are *a vast many* passages of Scripture, which, from their phraseology and connexion, very plainly imply a state of retribution beyond this life. We shall present in this section many such, with very few remarks. As to the Old Testament, we do not think it teaches much about hereafter, though its writers seem to have had some idea of it. For this reason, we shall omit most expressions there; and indeed, many in the New Testament must be omitted, for want of room.

"That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath."—Job xxi: 30. "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"—Job xxvii: 8. If when God taketh away the soul of the hypocrite, he puts it into heaven, we should think, he could have as good a hope as any body!

"Let me die the death of the righteous, and let my last end be like his."—Numb. xxiii: 10. Why so, if all fare alike at death?

"Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed; the end of the wicked shall be cut off."—Ps. xxxvii: 37, 28.

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy."—Prov. xxix: 1. The writer could not have been a universalist; for if so, he must have seen, that when the stiff necked are suddenly destroyed, they have a remedy in immediate and perfect happiness.

"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. iv: 1. Universalists have displayed no inconsiderable ingenuity in making this *day* the Gospel day—the *burning* of that day, the fire of divine love; the burning up of the wicked, a destruction of them *as* wicked, and their conversion to God. But the construction will not satisfy an impartial inquirer. No doubt it is a figurative prediction of the overthrow and perdition of the wicked; but to suppose the prophet meant it as a precious promise to the wicked, as their construction makes it, is ridiculous. It makes the prophet promise the entire and complete salvation of all the wicked *first;* and then in the next verse to add a comfortable promise to the righteous,

"But unto *you that fear my name* shall the sun of righteousness arise with healing in his wings." And then, according to their construction, having promised first a full salvation to all the wicked, so that they all cease to exist as sinners, and are burned up by the love of God, and made saints; he promises those, that fear his name, the healing sun of righteousness; and last of all, declares, that "ye (that is, those that fear his name) shall tread down the wicked; for they shall be ashes under the soles of your feet, *in the day* that I shall do this, saith the Lord of hosts." If, to have the wicked burned up, and their ashes scattered under the feet of the righteous, can be tortured into their salvation, then, any thing can be done.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Mat. iii: 12. Men may figure this away; but we doubt not our Saviour alluded, simply, to the welcome reception of the good, and the perdition of the bad; *as wheat and chaff.*

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."—Chapt. v. ver. 3. Why *theirs?*

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Ver. 6. Will they which do *not* hunger, &c. be filled as much?

"Blessed are the merciful; for they shall obtain mercy."—Ver. 7. Will the unmerciful obtain mercy too?

"Blessed are the pure in heart; for they shall see God." Ver. 8. Will the impure in heart see God too?

"Blessed are ye when men shall revile and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward *in heaven:* for so persecuted they the prophets which were before you."—Verses 11, 12. Will their persecutors have the same great reward *in heaven?*

"For I say unto you, that except your righteousness *shall* exceed the righteousness of the scribes and Pharisees,

ye shall in no case enter into the kingdom of heaven."—Ver. 20. But if they should not be righteous enough to enter into the *kingdom* of heaven, might they not get into *heaven itself?*

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Chapt. VII. verses 13, 14. Compare this with Luke, 13th Chap. 23—28, for Christ's own comment; as our opponents consider him a universalist, let them see how he taught the doctrine.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Ver. 21. But if he that doeth his will may enter into the *kingdom* of heaven; may not he that doeth it not, but saith Lord, Lord, enter into *heaven?* "And then I will profess unto them, I never knew you; depart from me, ye that work iniquity."—Ver. 23.

"Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgement, than for that city."—Chapt. X, ver. 15. "And ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved."—Ver. 22. Will he be saved if he endureth not to the end?

"Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Ver. 32, 33. Though he deny them before his Father in heaven, will he own and save them *in heaven?*

"But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgement than for you."—Chapt. XI, ver. 22. "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgement."—Chapt. XII, ver. 36.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first."—Ver. 45. Yes, will there be another state *later than the last*, which shall be better than the *first* or *last* either?

"The field is the world, *(cosmos*, the literal world which we inhabit.) The good seed are the children of the kingdom: but the tares are the children of the wicked one.—The enemy that sowed them is the devil; (not that *created* them, but *sowed* them—placed them in a situation to grow and increase in sin) the harvest is the end of the *(aionos) world*; (not literally *world*; but *state*, or state of things: meaning, as the context would imply, *this state of being*) and the reapers are the angels. As therefore, the tares are gathered and burned in the fire, so shall it be in the end of this *(aionos) state* of being. The son of man shall send forth his angels; and they shall gather out of his kingdom all things that offend, and *them which do iniquity*; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Chapt. XIII, ver. 38—42. It is admitted the "furnace of fire," &c. is figurative: but is used in the Scriptures to denote extreme suffering: and here denotes such suffering after this state shall end. See verses 47—50.

"And said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Chap. XVIII. 3. See Matt. XXII. 13; also XXV. 11, 12.

"For what shall it profit a man, if he shall gain the whole world, and lose his own *soul*."—Mark VIII. 36. On this passage, universalists contend that *soul* is *psuken* from the Greek noun *psuke*, which is the same word that is rendered *life* in the 35th verse and also in the 37th. This is true. They contend it has the same sense in the 36th verse, and should be rendered *life* here also. With regard to that, we say we are satisfied with the translation as it is: because

although *life* is its true meaning, it is not its only meaning. Parkhurst, in his Lexicon, proves the word to have nine meanings. *Breath* is the first; *Animal life* the second; a *living animal* the third; the *human body* the fourth; and the *human soul or spirit as distinguished from the body* the fifth. But admitting their translation; "For what shall it profit a man, if he gain the whole world, and lose his own life?" If there be no punishment beyond death, we could answer; he would gain all the kingdoms of earth; all the power in the world; all the wealth in the world; all the pleasures of the world; all the honour, fame, and affection of the world; and then lose his life, and go to heaven; which would be adding glory to glory! How easy thus to plunge into crime, murder, and blood, to gain the whole world, with a full assurance, that if he lost his life in the enterprize, he would be still more sure of success?

"And Jesus answered and said, verily I say unto you, there is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold now in this time, houses and brethren, and sisters, and mothers, and children and lands, with persecutions; and in the *(aioni to erkomeno)* world to come (or state of being to come) eternal life."—Mark x: 29, 30. This certainly implies that there is a reward in the future state, even eternal life.

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned," (or *condemned.*)—Now when it is considered, that Jesus was sending out his disciples to preach to the world, which every where believed already, that the good would be saved, and the bad would be condemned; must not his disciples have understood him, that such as heard them, and believed in him as the son of God, and were baptized into his religion, would be saved in a similar sense to that generally believed in, that is, in a future paradise; and that those, who would not be-

lieve, should be condemned, in their sense of condemnation, that is, to the abodes of darkness and misery? We cannot for our life, in candour, come to any other conclusion.

"But wo unto you that are rich, for ye have received your consolation."—Luke VII: 24. This implies that the rich, who trust in riches and are haughty and oppressive, are now taking their comfort; but this is the day of their consolation; because a day of wo and vengeance is in reserve for them. "For what is a man advantaged, if he gain the whole world, and lose himself or be cast away?"—Luke IX: 25. This explains Mark VIII: 26; and gives us to understand the losing the *soul* or *life*, to signify *to be cast away*, not saved.

"Then said one unto him, Lord, are there few that be saved? and he said unto them, strive to enter in at the strait gate: for many I say unto you, will seek to enter in and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out."—Luke XIII: 23—28.—Universalists have *invented* an explanation to this passage, of course, but no sophistry can ever make their exposition any thing more than a palpable *evasion*. And just as easily might any expression, that Christ could have made, have been evaded. A Jew, knowing the common doctrine of future retribution, and wishing to know Christ's opinion about it, inquired, "Lord are there few that be saved?" Does the answer look as if Jesus wished to correct the

prevailing errour, that some would not be saved, and to proselyte the inquirer to universalism? His language not only confirmed the common opinion; but he took occasion so to shape his answer as to let the Jews know that many of *them*, with all their spiritual pride, would be excluded. "For I say unto you, that none of those men which were bidden, shall taste of my supper."—Ch. xiv. 24.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—*John* iii. 3.—Of this it is said, that to see the kingdom of God, or enter the kingdom of heaven, which are phrases often used, means, to enter into the enjoyment of Christ's spiritual reign and influence here, and has no reference to the salvation of men. By a little attention to the use of these phrases in the New Testament, we shall find that people did then understand them to refer to salvation; So that to enter into the kingdom of God, or the kingdom of heaven, was generally understood as we understand the phrase *to be saved.* (See Luke xviii. 26. with its context; also Mark x. 26; and Matth. xix. 25.)—An examination of these, will show, that such sense was given to the expression, in the days of Christ. Hence, it is clear as any thing in the Bible, that Jesus did mean to be understood by Nicodemus, that unless a man should be spiritually regenerated, he could not be admitted to the celestial abodes of the blessed. And why such language should be used by the Saviour, if all were certainly to be immortal and happy, the next moment after death, or as some would say, the next moment of conscious existence, we cannot conceive.

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."—Ch. iii. 16.—If this does not imply, that, whosoever believeth *not*, *should* perish, and *not* have everlasting life; then, there is no meaning in language, and nothing at all is taught in the Bible.

"Whoso eateth my flesh, and drinketh my blood, hath

eternal life; *and I will raise him up at the last day.*—Ch. vi. 54. That *(zoen aionion) eternal life*, in this text and most others, signifies an endless enjoyment of Christ, is as clear as the sense of any expressions can be, though believers are said to begin this everlasting life here. It is emphatically eternal and undying in its nature. And to confirm his auditors, that he meant the salvation of heaven, he added the clause, "and I will raise him up at the last day." Does not this imply, that possibly some might not be raised up at the last day?

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death."—Ch. viii. 51. Does not this mean the second death?

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—Ch. xii. 48. This language does not imply, that Christ was always judging the world, and that sin always punishes itself, and virtue always rewards itself, without any farther judgement; but the implication appears overwhelming to us, that there *shall* be a general judgement—the *last day*—not the whole time from the beginning of time to the end, but a *day appointed* "in the which he will judge the world; not *does judge* the world, but *will judge* it.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—*Acts* xiii. 39. Compare this with verse 46, "but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Do not these, with multitudes of other similar passages, imply, that the wilful opposers of Christ would not be justified by him?

"And as he reasoned of righteousness, temperance, and *judgement to come*, Felix trembled."—*Acts* xxiv. 25.—Did Luke here mean, that Paul reasoned of a judgement, which had already come, and which consisted in the reproofs of conscience, and other temporal events, that made Felix tremble?

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the *day* of wrath, and revelation of the righteous judgement of God; who will render to every man according to his deeds."—*Rom.* II. 5, 6. Did Paul mean, that they treasured up wrath against the *present* day of wrath, and *present* revelation of the judgement of God, who *does* render to every man according to his deeds? Or did he allude to a judgement soon to come upon Jerusalem; and that the Romans were inhabitants of Jerusalem? We think neither.

"For as many as have sinned without law *shall* also perish without law; and as many as have sinned in the law *shall* be judged by the law. *In the day* when God *shall* judge the secrets of men by Jesus Christ according to my gospel."—*Rom.* II. 12, 16, leaving out the parenthesis. Did he mean that they were judged *then*, and that *then* was the day?

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved."—*Rom.* X. 1.—Does this anxiety imply that he knew they all would be saved whether or no? If it be thought Paul is all the time speaking of a present salvation which all enjoyed in believing, the moment they believed, we ask, if he alluded to the believer's *present* salvation, in Chap. XIII. 11, "For now is our salvation nearer than when we believed?"

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—I. *Cor.* VI. 9, 10.—The objector will say to this; certain such characters will not be saved; but such will be regenerated and cease to be such characters; so that although, no *such* persons will be saved, yet all men will be saved. For Paul in the next words, verse 11. says, "And *such* were some of you; but ye are washed, but ye

are sanctified;" &c. so that all men may be washed and sanctified, as well as the Corinthian brethren. Now we think this a very flimsy evasion. Why could some who had been such characters inherit the kingdom of God? Because they were converted and reformed, in this life. Well, are all such characters reformed and sanctified in this life? No. Then what evidence does the eleventh verse afford that all such shall be saved? None at all. But does not the language together plainly imply; and was it not evidently used for the express purpose, to teach, that unless such characters did reform in this life, they could not be saved? Nothing could be plainer. Did the apostle mean thus, "Be not deceived—neither fornicators, idolators, thieves, nor drunkards," &c. shall inherit the kingdom of God; but yet all shall inherit the kingdom of God; because some of you were such, and ye are reformed and sanctified; and all shall certainly inherit the kingdom of God, the first moment of their next existence whether they are washed and sanctified here or not?" Such an evasion might do for a pettifogger, where facts and evidences were entirely against his case; but for a divine, with whom the Bible has any consideration, it cannot do.

"I am made all things to all men, that I might by all means save some."—I. *Cor.* ix. 22. Saved from what? Not from the destruction of Jerusalem; for he refers to those, who did not live at Jerusalem as well as those who did. Was it from their sins, that they might enjoy the comforts of christianity in this life? Did the apostles toil, and bleed, from land to land, and labour with such intense anxiety, to convert people to christianity; knowing that all their converts would drink the cup of affliction to its very dregs, would be deprived of every earthly comfort, and suffer every kind of persecution; and knowing too, that all would be saved in the next state, whatever they might do here? Put the position thus; Jesus and the *apostles* knew that all would certainly be happy the mo-

ment they enter upon another state of being. They knew that all would be hunted down like wild beasts, and suffer the most excruciating tortures, who should embrace christianity in that age of the world? Therefore, they went to work, with indefatigable labour and toil, to gain as many as possible to the faith, which would do them no good in the next world, and would expose them to the most barbarous cruelties in this! They engaged in this work, with a deep and unconquerable ardour, and willingly suffered and died for it! We have always supposed Jesus and the apostles to have been actuated by benevolence in their sufferings; but if this were true, they were so ferocious—so much more inhuman than savages, that they would suffer a life of protracted torments and a cruel death themselves, for the sake of bringing others into the same miseries!!! And did millions of early christians (who, it is said, were universalists) writhe in chains, groan in dungeons; parents leaving tender children, and children their parents, to go and blister in flames; just for the sake of the comforts of christianity here? What present bliss, did Jesus promise them, but persecutions and stripes? But Paul said, "there is *laid up* for me a crown of righteousness, which the Lord, the righteous judge shall give me *at that day*."—II. *Tim.* iv. 8.—Was it his *present* enjoyment that was *laid up* for to be given him at *that day*?

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II. *Cor.* iv. 17.—Did this eternal weight of glory signify the present reward of righteousness? Or would he enjoy the "eternal weight of glory," without enduring the "affliction" which "worketh" it?

"For we must all appear before the judgement seat of Christ; that every one may receive the things (done) in (his) body according to that he hath done, whether (it be) good or bad."—II. *Cor.* v. 10.—Were the apostle and his brethren *then appearing* in judgement, and *then receiving*

the things according to their actions? Or was this judgement "the destruction of Jerusalem?" The "destruction of Jerusalem" is a very accommodating circumstance for universalists; but how the destruction of Jerusalem could be a judgement for Paul, in this life, who died before that event took place, and especially, for the Corinthians, who lived in a city at a great distance from Judea and Jerusalem, we have not *learning* enough to see!

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."—*Gal.* vi. 8.—Does this mean, that he shall reap "life everlasting" let him sow as he will? "And let us not be weary in well doing; for in due season, we shall reap, if we faint not."—Verse 9.—Did he mean that they were *then* reaping everlasting life "in due season" if they fainted not?

"For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction; whose God is their belly, and whose glory is in their shame."—*Phil.* iii. 18, 19.—Does this mean, who now suffer destruction, but whose end is salvation?

"But he that doeth wrong *shall receive* (not *does* receive) for the wrong which he hath done, and there is no respect of persons."—*Col.* iii. 25.

"And being made perfect he became the author of eternal salvation unto all them that obey him."—*Heb.* v. 9.—Did Paul know that he became the author of eternal salvation to all them that obey him not?

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries."—*Heb.* x. 26, 27.—Paul knew "a fearful looking for of judgement and fiery indignation" prevailed among the wicked. *Why*, if he was a universalist, did he not fear such "heart

withering" apprehensions would make the poor fellows insane ; and tell them to banish their fears ; for *then* was all the judgement they need to apprehend ; and all the "*fiery* indignation" was only a Pagan superstition, invented to torment the feelings of honest men, and sustain the interests of priestcraft? Paul was certainly not so *fearless* a universalist preacher, as this age of improvements produces.

"He that despised Moses' law died without mercy under two or three witnesses ; of how much sorer punishment, suppose ye, he shall be thought worthy, who has trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the spirit of grace."—*Heb.* x. 28, 29.—The first punishment was to die without mercy. The second is much sorer, yet does it mean a deliverance from all trouble, and a reinstatement in divine favour and glory? No wonder the kind work of doing away the doctrine of future retribution, carries away the Bible in the minds of many along with it.

"It is a fearful thing to fall into the hands of the living God."—*Heb.* x. 31.—Yes, says the pseudo philosophy of universalism, we are already in his hands, and can never fall into them : and if we should, we have nothing to fear, for every thing *must* be overruled for our good.

"And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheep skins, and goat skins ; being destitute, afflicted, tormented : (of whom the world was not worthy) they wandered in deserts and in mountains, and in dens and caves of the earth."—*Heb.* xi. 36, 37, 38.—Were these men thus afflicted, in this life, as a reward for their superiour goodness, the world not being worthy of them? Poor encouragement, we should think, for a good life, if this were all the reward they had to expect! Yet this is the reward that

hundreds of thousands of pious and good men have received in this vale of tears! They have enjoyed a good conscience to be sure. But their persecutors have also often enjoyed the same. A good man has a good conscience; but a bad man has a bad conscience. Hence a good man's good conscience will sting him about as much for his small sins, as the bad man's bad conscience will sting him for his great sins. Some men will feel as much smitten for an unguarded and injurious expression, as others will for a secret robbery and murder. Conscience is not that uniform, invariable minister of justice that renders to all men according to their deeds, as we have shown in the preceding section. Many—very many commit the most flagrant enormities, with little compunctions of conscience; and yet riot in all the luxuries and fortunes of life. Many look upon their villainies with complacency; and exult in the misfortunes and miseries they produce. Look at you pensive widow—pious, industrious, virtuous, but poor. Long since the grave of her bosom companion was bedewed with the tears of undying affection. She has lived and reared an only daughter—on the child have lingered the last ties that bound the widowed mother to earth—around the child clustered the virtues and graces that promised to reward the sleepless anxieties and toils of the lonely parent—around her brightened the happy visions of a mother's last hopes and sweetest prospects. But there was a worm to poison this tender plant. A *gentleman*, in higher life, talented, fascinating, artful, and who had no concern about a future reckoning, became her admirer; he flattered, and vowed, and promised—and conquered! He has gone; and now mingles unconcerned and unsmitten in other scenes, and unblushing seeks another victim! Such is his guilt, and such his reward, in this life! But cast an eye upon the cottage, where innocence and meekness and piety, recently inspired the swelling hope, and *mingled* misfortune with sweetness. Count the tears and

sighs, as the mother's bosom heaves with anguish unutterable; and the unsleeping pangs that rend the soul of the heartbroken and distracted daughter! Do all these receive in this life, according to their guilt? How often do such men prowl along, solaced and proud of their trophies, till several hapless beings have fallen; and at last die in delirium, through excessive indulgence! Do they wake up in glory? But there are other ways of iniquity—innumerable kinds of vice, of wickedness, and successful crime; where people triumph in the ruin they have caused, and laugh at the tears that follow their criminal career! Shall we softly and gently tell them, they ought not to do so, for fear it will disturb their consciences? But whether they do or not, all will be well when they die? No. Give them no such preposterous expectations. Let the Deity be heard in thunder upon their crimes; until deep contrition and reformation wash away their stains or bring them to Christ. Till they do that, let them dream of naught but *damnation!* Let *dungeons of horrour, perjured and bloody companions, storms of wrath, and the sighs of wronged and injured ghosts, echoing from the towering flames, haunt their dreams and sting their consciences.* So let the guilty live, or let them reform. A conscience, thus haunted with forebodings of retribution, might be some punishment, and might tend to reformation. But remove the *fear* of future punishment from the minds of those, who have no moral principle, and you unchain the tiger; and he will pounce upon every victim within his grasp. This is the world as it is; not as we would like to have it be. We should like to have all good and happy, both here and hereafter.

"For the time *(is come)* that judgement must begin at the house of God; and if it first begin at us, what shall the *end* be of them that obey not the gospel of God"—I. *Peter* iv. 17.—Does not universalism teach that the end of such will be immortal glory in heaven? Did Peter mean

so? "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—Verse 18.—Did Peter mean, they should appear in heaven? Was Peter a universalist? Some have said that Peter here was alluding to the judgement that was to come upon Jerusalem. But he was writing to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia. In what danger were these people of the judgement of Jerusalem? If this judgement was in his mind, he might have preached it to Judea and Jerusalem, but why speak of it in a warning style to people of other countries?

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement."—II. *Peter* II. 4.—Are we to suppose this was the judgement of Jerusalem? Or are we to suppose it the present judgement of the wicked, at which mankind are judged and punished daily for their sins? And were the angels *reserved* in chains of darkness unto this?

"The Lord knoweth how to deliver the godly out of temptations, and to *reserve* the unjust unto the *day of judgement* to be punished."—Verse 9.—Was this *day of judgement* all the time that men live on earth. And does God *reserve* the unjust unto this day (their present life) to be punished, by punishing them while he reserves them?

"Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, *reserved* unto fire against the *day of judgement* and perdition of ungodly men.—II. *Peter* III. 6, 7.—Is this day in which we live the judgement day referred to? Is this the day of *perdition of ungodly men?* And is the heavens and the earth, which were reserved unto this day, now on fire? Or does this mean the judgement of Jerusalem? But Peter was not writing this to that devoted city, yet he availe himself of this judgement to *terrify* the scattered people to whom

he wrote, to good works. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness."—Verse 11. See also verse 10 and 12.—We must here add the 16th verse. "As also in all his (Paul's) epistles, speaking in them of these things; in which some things are hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Serious and affecting truth! Do any wrest the scriptures to their own destruction? Let the plain and candid construction of scripture be heard. They speak about the secrets of the future state. How curious would we be to peep through the veil of death, and look a moment on the invisible world. The Bible is all the window through which we can gaze until we go. We have no interest, therefore, to pervert that to make it reflect false shadows and images upon our minds.

Upon all the passages referred to in this section, we remark, 1. They are quoted from the prophets, evangelists, and apostles, addressed on various occasions to different kinds of people. And they all allude to a judgement *to come*, to a retribution at a future time. And the language, generally is expressive of a retribution beyond this life, so plainly that in most cases it would require the most subtle ingenuity to invent any other meaning to it.

2. The numerous classes of people addressed on these occasions, were all believers in future retribution; except some, who denied a future existence. That the Gentiles were believers in future rewards and punishments, is proved from their classick authors. In the Latin and Greek poems, and histories, we find an abundance of such belief. Indeed the religious Jews not only believed in a partial salvation, but that none would be saved but the pious of their own country. That both Jews and Gentiles held to a judgement and state of retribution in another world in the days of Christ, is admitted by universalists.

3. Christ and the apostles were either universalists or they were not. If they were universalists they would have considered the Jews and Gentiles in a great and fatal errour, in holding to a future judgement and rewards and punishments in another state of being. This being the case, they would have avoided any expressions that would seem to sanction the errour—that would tend to confirm them in such belief. But the passages we have quoted show, that they were not careful to avoid expressions which would favour that opinion, but were rather careful, on many occasions, to use such expressions. They would not only have endeavoured to avoid being supposed to favour the doctrine of future retribution, but they would have expressly, distinctly, decidedly and unequivocally have reprobated the errour, as universalists now do. They boldly and distinctly inveighed against the errours and heresies and false traditions of both Jews and Gentiles; and as the doctrine of a future judgement and retribution was so prevalent every where among them, they would have noticed the false doctrine and corrected it. But never did they do it. We challenge universalists throughout the world, to find a single text in the New Testament, where either Christ or any of his apostles reproved any body for believing in the judgement and retribution of another world. They never have done it, and never can do it. So far from it, these divine teachers seemed to acquiesce in the doctrine; and teach it so plainly, that their followers then, and most of them in every age, really suppose them in earnest about it, or to mean so, until this age, which has discovered a deep and subtle meaning to their words, which very few can comprehend!

4. They may ask, why the divine teachers did not point out plainly the errour of universalism. We answer—there were two good reasons. 1. Because no such errour then prevailed. No. Neither Jews nor Gentiles, ignorant or *learned*, believed in that doctrine. Some were skepticks, *but all* who believed in a future existence, believed in a fu-

ture judgement and rewards and punishments. 2. It could not have been reasonably expected that universalism ever would exist to any extent where the Bible should be believed.

5. We are aware, that Balfour and others have said on this ground, that the doctrine of future judgement is of heathen origin. We care not about its origin, so as we know whether Jesus and the apostles acknowledged it as truth, or rejected it as errour. The doctrine of a God was also generally held among the heathen: shall we therefore reject it as a Pagan superstition, notwithstanding Christ and the apostles received it as truth? The doctrine of the resurrection of the dead, was also held among the religious people of the Jews and the Pagans; must we reject that too as a Pagan superstition? We think, it would be quite as easy, to prove, that Christ and the apostles did not acquiesce in and confirm the doctrines of a God, and a resurrection, as that they did not the doctrines of a future judgement and retribution. It is argued, we believe, by one of the most distinguished universalist authors, that as the doctrine of future rewards and punishments was generally believed in without the Bible, it could not be revealed in the Bible: for it would be no revelation if found there. But may not every school boy see, that the existence of a God, the resurrection of the dead, and future rewards and punishments, might have been believed among men without a revelation; and then Christ might *confirm* these doctrines by a revelation. Many of the moral principles contained in the Bible were held among the heathen. Does that invalidate them, after Christ has sealed them with the impress of his divine approbation?

No doubt, these doctrines of an invisible and superintending Providence, a resurrection of the dead, and a future judgement and retribution, were generally believed among all *nations, (though often mixed with many absurd and superstitious notions,)* from an instinctive inclination

of the human mind. God has made it natural for men to believe these things, as well as, some other moral principles, so that none can get rid of the impressions without much effort. All the sophistries of skeptical philosophers, have never been able to fully deface these impressions from the minds of many, though they have often partially obliterated them.

These three doctrines are fundamental pillars of all religions under heaven. Search all the legendary lore of ages past, and you will find these points every where recognized as the very bone upon which all religions are formed. Range over the world, through all the varied millions of Asia, Africa, Europe and America; the numberless systems of Pagan idolatry, Mahomedanism and Christianism; and these three doctrines have every where been the prominent features. They usually go together, as if bound by an indissoluble affinity. Those who have believed the one have generally believed the others also; and where the one has been rejected, they have generally been all rejected. The grand question is, did Christ and the apostles undertake to lop off and eradicate either of these prominent doctrines? Where is it found? Say ye mighty men of strength—ye, that have challenged the world—ye that have taken so much advantage of the errours and follies of christians, as to plant prejudices deep in the minds of thousands against the fundamental principles of all religion. Say, did the Bible reject these points, or either of them? Tell us where. These three points are the skeleton of all religions; and we might as well expect a man to be made without bones, as for any religion to exist without them. Cut off or detach either of these points from the system, and you disorganize and render it useless. It is no objection to either of them, that they have been the fundamental points in all religions. As well might we say, the inclination of all nations to religion is an objection to all religion. It is rather proof that they are imperfect

taught by the light of nature; and that they come in the secret whispers of the Almighty to the soul.

6. If Christ and the apostles were opposed to the doctrine of future judgement and retribution, so generally received in that day, we should not only find them distinctly opposing it, at different times, which is not the case; but we should find their immediate successors, the early christians, generally opposed to that doctrine. So far from this, universalists themselves, in the history of their sect, written by themselves, do not make out any universalists in the early ages of the church, except a few writers occasionally; and all these held to a long duration of future punishment. Furthermore, if Christ, the apostles, and early christians, generally, denied future judgement and retribution, there must have been a time when this doctrine sprung up in the church as a heresy, and must have been treated as a heresy and false doctrine by the principal part of the church for a time before they would be generally brought over to it. It can not be supposed that the whole church apostatized from the true faith at once. But there never was a time when the church as a body considered future rewards and punishments as a new doctrine or heresy in the church.—But the doctrine of future punishment to end in a universal restoration, was considered a heresy in the days of Oregen. And the doctrine of no rewards and punishments beyond this life, as a *christian* doctrine, was never professed enough to attract any notice or have any name, till within the last century! If this were the apostolick doctrine, when did all christendom apostatize from it? In what books is this question agitated? In what history is it recorded? Alas for the cause! all is silent! Silence and darkness brood around it! Well then, silent and dark, let it be.

SECTION VII.

Passages of Scripture, in which Gehenna, rendered hell, occurs, considered.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in *(gehenna)* hell."—Matt. x: 28.

"Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life, with one eye rather than having two eyes to be cast into *(gehenna of fire)* hell fire."—Matt. xviii: 8, 9.

"Ye serpents, ye generation of vipers! how can ye escape the damnation of *(gehenna)* hell."—Matt. xxiii: 33.

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into *(gehenna)* hell, into the fire that never shall be quenched."—Mark ix: 43.

"But I will forwarn you whom ye shall fear: fear him which, after he hath killed, hath power to cast into *(gehenna)* hell: yea, I say unto you, fear him."—Luke xii: 5.

These passages and some other kindred ones, have been considered, in all past ages, to teach future punishments as unequivocally as it was possible for the Saviour to do it.—But universalist criticism has, within a few years, touched these passages with its metamorphosing wand; and they have seemed to crumble into empty sounds! The reader may be curious to know, by what legerdemain, these solemn warnings of Christ have been disposed of. We will furnish the information for the benefit of such as have not had access to the late astonishing efforts, which have been employed for the consolation of the wicked—Efforts, which have been extolled as putting a finishing touch to all former labours for paralyzing the denunciations of heaven, as contained in our English Bible. The triumphant exclama-

tion has been echoed through the order, "*Walter Balfour has snuffed out HELL with his thumb and finger*"!!

These passages used to stand among universalists as very *hard passages;* and they were obliged to twist and screw along with them as well as they could.

A number of prisoners are under sentence of death, An officer comes forward with their death warrant in one hand and a pardon in the other. But the pardon is offered on the reasonable condition, that the prisoners are penitent, and actually reform and live as good citizens the rest of their days. Now what would be our astonishment to see these prisoners, instead of accepting the terms with gratitude and joy, go and employ a parcel of *Lawyers*—shrewd men, who could "make the worse appear the better reason," to examine the death warrant critically, and find, if possible, or *invent* some flaw in it, so that they might escape the doom without compliance with the terms of pardon; and thus waste the time allowed them to decide, in these pettifogging criticisms! This seems a fair illustration of the criticisms of universalist teachers; for if their *clients* are willing to become good, they will do well enough without finding out some way to "get round" the words of Christ.

We would advise people, instead of paying men for studying out defects in the threatenings of our Saviour, to obey his commands; for it is feared their Advocates, with all their ingenuity, will not be admitted to speak in the last trial. But how do these ingenious advocates plead on the solemn declarations above quoted? Answer. In all these passages, our Saviour used the word *gehenna*, which is here rendered hell in our English testaments. This word *gehenna* is of Hebrew origin, and literally signifies the *valley of Hinnom*. This *valley* was originally a pleasant and delightful place, situated a little east of the city of Jerusalem. In it the idolatrous Jews set up a brazen image called Moloch; and here offered their children in sacrifice. Josiah

abolished this abomination; and caused all the filth of the city to be deposited there. A perpetual fire was kept there to consume the filth and purify the air. Worms were generated in the offal, from which came the expressions "the worm that never dies," and "the unquenchable fire."—That our Saviour in threatening the Jews with the punishments of *gehenna*, used the term in this literal sense, and only meant, that they should be executed or destroyed there by the laws of their country!

Now, in answer to this ingenious sophistry, we say that we really supposed the learned plea to be sound, till recent investigations convinced us of its fallacy. All learned commentators and biblical critics admit that all this is true with regard to the *origin* of the place; but they have hitherto supposed this fiery and wormy and offensive valley, so noted in the history of the Jews, as containing every thing loathsome and horrible, was, long before our Saviour's time, used as an emblem to denote the place of the wicked and miserable in a future state. And that Jesus, knowing the sense in which the term was used among the Jews in his day, used it in the same sense, and was so understood by them. He also used the emblems of the undying worm and unquenchable fire, all borrowed from those sensible objects, but used and understood in his day to be a figurative representation of the miseries of another world. This has been the uniform verdict of the learned, till the work appeared a few years since, attempting to show, that Jesus yet used these figures in their original and literal sense.

Through the poverty of language, the terms by which we express invisible and spiritual subjects, were generally taken originally from the names of sensible objects. *Heaven* originally signified the firmament over our heads, and is sometimes used in that sense now. But for the want of a more appropriate term to express the abode of the blessed, that term has been used in such a sense. So most of the imagery descriptive of God, his power, and his glory, are

borrowed from sensible objects; such as his *throne*, from the throne of an earthly prince—his sceptre, his hands, his feet, his eyes, &c. How foolish would be the conclusion from thence, that God is a material being, and is like an earthly king, sitting upon a throne, and that there is no other God! By the same arguments that are used to prove the term *gehenna* as used by our Saviour, only significant of literal temporal punishment in the valley of Hinnom, it might also be proved, that *heaven* only signifies the stary firmament, Paradise the garden of Eden; and all the promises of salvation to mean the temporal enjoyments of the christian in this life. We shall offer proof that the Jews to whom our Saviour addressed the term did *then* use it to denote future punishment—that his words would have made no sense or would have been false, had he used it in its antiquated original sense—And that his hearers must have understood him to use it in its common acceptation; and of course, unless he used it so he must have intended to deceive them. Suppose I am going as a missionary to preach to the people of Michigan; by the word hell I mean the valley of Hinnom; but I know that those people use the word hell to denote the place or state of future punishment. I go and tell them they are in danger of hell, without intimating to them that I use the term in any other sense than that commonly used among them. Should I not be guilty of deception?

There is a late work on "rewards and punishments," by Rev. *B. Whitman*, of Massachusetts. It is an able and elegant vindication of future retribution. The author had access to the necessary libraries and ancient works. And as we are not ashamed to make extracts, which will answer better than our own language, we give *his* proof on this subject.

"1. I reject your definition of gehenna because it makes our blessed Saviour utter nonsense and falsehood. Look at the several passages in which he employs the word.—The following is the first instance. 'Ye have heard that it

was said to them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the *judgement;* but I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the *judgement;* and whosoever shall say to his brother, raca, shall be in danger of the *council;* but whosoever shall say thou fool, shall be in danger of the *gehenna of fire.*' Here you perceive that our Saviour mentions three degrees of punishment, the judgement, the council, the gehenna. Now the question is simply this. Did our Saviour mean literal and temporal punishment as you contend, or did he mean figurative and spiritual as I believe? He could not mean literal punishment. For the Jews had no law for punishing a person for unreasonable anger; and I defy you or any other man to produce a single case in which such an offence was ever punished by the jewish tribunal called the *judgement;* consequently no disciple was in any danger of a literal punishment by this court on account of anger. The Jews had no law for punishing a person for calling another raca; and I challenge you or any other individual to mention a single instance in which such a crime was ever punished by the jewish tribunal called the *council;* and consequently no hearer of our Saviour was in the least danger of a literal punishment by this court for using such words. The Jews had no laws for punishing a man for calling his brother a fool; and I defy you to produce a single example in which they punished any breach of their laws by burning in the valley of Hinnom; and consequently no one of those our Saviour addressed was in danger of being thus punished for any crime whatever? Now is it likely that he was totally ignorant of the jurisprudence of his own nation? Is it not probable that his hearers would have ridiculed him to his face for manifesting such ignorance had they understood him to mean literal punishment. Not only so. Your definition of gehenna makes our Saviour contradict himself in the same sentence. He first avers that the Jews consider nothing to be murder but the outward act; and that this offence was condemned to no heavier penalty than what the judgement could inflict. Had he then declared that whoever cherished unreasonable anger would be exposed to the literal judgement, or literal council, or literal fire, would he not have contradicted his former assertion? But this is not all. You make our Saviour threaten his hearers with punishments of which they were in no possible danger, and this must have been perfectly well understood by all present. Consequently they must have received his meaning according to my exposition. He meant that the torment of inimical and revengeful feelings must

be as severe as the punishments which could be inflicted in three several methods. And when he used the word gehenna he extended the sufferings beyond the grave, as this word was then employed to denote the future misery of the wicked, which I shall soon prove. Thus you see your definition of gehenna makes our Saviour utter nonsense and falsehood. Matthew v: 22.

Take a second class of passages. 'And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into gehenna. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into gehenna.' How can you reconcile this sentence with your view of gehenna? What connexion would the cutting off an offending member have with being burnt in the valley of Hinnom? What court had authority to inflict this kind of punishment on account of a person's being led into sin by his right eye? Can you possibly understand this in a literal sense? Surely not. The Jews had no laws relating to such offences. There was no manner of danger from a literal burning. And this must have been known both to the preacher and hearers. Now my definition of the word makes our Saviour consistent, wise and benevolent. Matthew v: 29, 30; xviii: 9. Mark ix: 43, 45.

Take a third class of passages. 'And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in gehenna.' What can you make of this verse on your system? What more than the body could be destroyed by burning in the valley of Hinnom? Call the soul what you please, still it must mean something which no human tribunal could destroy, in order to make our Saviour utter any truth or wisdom. If then you say that gehenna here means the valley of Hinnom, the meaning of the sentence amounts to nothing more than this. Fear not him who can kill you in one way, but fear him who can destroy you in another. Could such nonsense proceed from the inspired Jesus?—Not only so. He had been exhorting his disciples to boldness and perseverance in proclaiming the Gospel; and if your definition of gehenna be the true one, he exhorted them to take the most direct course to incur the hatred of the jewish rulers, and the highest punishment which they could inflict. His language then amounts simply to this. Leap into danger of gehenna with your eyes open, yet entertain the greatest dread of him who has the power of casting you in thither. Make it morally certain that you shall

suffer the punishment of gehenna, and yet do all you can to avoid it. Did the Saviour preach such nonsense and falsehood? Surely not. Give the true exposition of the passage and his instructions appear clear, striking, rational and consistent. Matthew x: 28. Luke xii: 5.

Take a fourth class of passages. 'Wo unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of gehenna than yourselves.' The scribes and pharisees use great zeal to make proselytes.—When they have made one he is doubly deserving the punishment of gehenna. Then according to your definition he ought to be burned twice in the valley of Hinnom. You will recollect, however, that these words were addressed directly to the scribes and pharisees. Now the scribes were magistrates and the pharisees the ruling party; consequently they had in their own power all the punishment. If the burning of criminals was then practised they would be the last to incur such a judgement. This rendering then will not bear in this particular instance surely: so that you must give another meaning to gehenna in order to make any sense or truth of our Saviour's words. Matthew xxiii: 15.

Take a fifth example. 'Ye serpents, ye generation of vipers, how can ye escape the damnation of gehenna.' Will your definition bear in this sentence? Not at all. It was utterly impossible for the scribes and pharisees to incur any punishment which the jewish nation would inflict, let them be ever so guilty. Consequently they were in no more danger of being burned in the valley of Hinnom than of being drowned in the then unknown valley of the Mississippi. But this verse is manifestly addressed to men in real danger of gehenna, whatever it might be. The scribes and pharisees were then at the summit of whatever temporal power the Jews at that time possessed. Is it to be supposed that in all these instances our Saviour either meant nothing at all, or mentioned a fire of which they were not in the least possible danger? Matthew xxiii: 33.

Look at the passage from James. 'And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of gehenna.' Does the writer mean to declare, that the human tongue is literally set on fire of the valley of Hinnom? Surely not. A passage from one of the jewish writers will illustrate the meaning of this verse. 'A crafty tongue with coals of juniper, which were lighted in the infernal gehenna.' Another author has this sentence. 'I above, thou beneath. I

from above will scatter arrows upon evil tongues, thou from beneath shall cast up coals upon them.' James III: 6.

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Perhaps you may now say, that our Saviour alluded to the destruction of Jerusalem; that those who were not converted to christianity would then be burnt alive in the valley of Hinnom. If he uttered such an idea he declared what never took place. I am not willing therefore to accuse him of falsehood. Many of those he addressed were dead long before the calamity befel the city. And those who perished at the time were not taken and burned outside its walls. So that there is not the least shadow of evidence for such a definition. Give your meaning in the passages in which gehenna occurs, and it destroys all the sense and connexion, makes our Saviour a fool or a liar; and surely this is a sufficient reason for rejecting your exposition.

2. My second reason for rejecting your definition of gehenna is this. The word evidently denotes some kind of punishment in all the instances in which our Saviour used it. Now we have no evidence that the valley of Hinnom was a place of punishment in the time of our Saviour and his apostles. We have satisfactory proof to the contrary.—No instance of punishment in that place and at that period is recorded in the New Testament or any other book. You never find any persons but Christ and his apostle using the word. Our Saviour mentions various kinds of trial to which his apostles would be liable; but he mentions gehenna in this connexion but once; and he then uses the word in such a manner that you plainly perceive he could not mean corporal punishment, since he had just spoken of killing the body as a matter of no consequence. The apostles never speak of themselves as in any danger of being burned in the valley of Hinnom; and the Jews never threaten either them or their master with such punishment. Consequently I cannot possibly believe that our Saviour meant a literal temporal punishment in the valley of Hinnom when he used the word gehenna.

3. My third reason for rejecting your definition of gehenna is this. You have no evidence that a perpetual fire was kept up in the valley of Hinnom at the time our Saviour was on earth. I know that a statement of this kind has been often repeated. I have often done it myself. I supposed the authors in which I found the account were to be trusted. I find this is not the case in this instance. An assertion to this effect was made by Rabbi Kimchi who flourished about the fourteenth century. If there is any other evidence for the truth of the story I have not discovered it; and surely this is not sufficient to satisfy any reas-

oning mind. Until further proof is produced I shall fore strenuously deny that any perpetual fire existed valley of Hinnom in the time of our Saviour. And i be the fact, then he could not possibly have used the gehenna in the sense you suppose.

4. My fourth reason for rejecting your definition henna is this. All the truly qualified biblical critick the earliest days of research to the present time have a different exposition. They have investigated the s thoroughly. They have had no interest whatever t ceive. If the evidence had been sufficient to co them that gehenna meant a literal, temporal punish they would have declared this opinion with all read I cannot therefore believe that such numbers of hones could have been so long and so universally mistaken o question.

II. In the second place, I will mention a few reaso believing that our Saviour used gehenna to mean spi punishment both in this life and the world to come.

1. This is the testimony of the jewish writers of an ty. I go to their writings to ascertain the exact mean a Hebrew word in their day, and for no other purpo have nothing to do with their theology or religious ments. There is no other sure method of arriving truth on this question, as every biblical critick will What works then have we to which reference can be in this controversy. We have the *Targums* and the *muds*. As you may not know much about these w I will give you a brief but accurate statement resp their origin and history.

What then are the Targums? They are Chaldee phrases on different portions of the Old Testamen the first place, there is the Targum Jonathan Ben U This is a paraphrastick commentary on the prophets. author was the chief disciple of Hillel the elder, who ished in Jerusalem within thirty years of Christ. can be no doubt of the genuineness and authentic this work. In proof of these we have first the testim all the later Jewish writers. We have second the absence of all anachronisms; that is there is nothin bears the stamp of a later date; there is no refere names or events of a subsequent period; and this is strong ground of evidence; especially when you co that the names of contempory persons, of places, of sions to local circumstances, are constantly occurri all the Targums. I know a certain writer has asserte this Targum was not quoted by the Christian fathe the first four centuries. Admit the fact for the sake

ent, and this objection is readily answered. First, christian writers did not understand the Chaldee, the exception of Jerome. Second, Jerome learned it n life, and *complains* that his knowledge of it was su- cial and imperfect. Third, the Jews were exceeding- ckward in communicating any of their learning to tians. This is evident from the fact that the Rabbins n Jerome hired to assist him in his Hebrew studies by night to avoid offending their brethren. Fourth, ews had special reasons for caution in communicating ontents of this book to the christians; for it explains of the prophecies of the Old Testament respecting Messiah in the same way in which believers then did now do. There is no reasonable doubt in the minds ose who have had time and ability to investigate this ct, that Jonathan, the author of the Targum on the hets, was either a few years prior to Christ, or con- orary with him. Of course his writings furnish the best authority we could desire or can possibly have, scertaining the meaning of the word *Gehenna* in the of our Saviour.

the second place, there is the Targum of Joseph the . This author flourished about 300 years after Christ. as a teacher of the law at Babylon. He was peculi- skilled in the Hagiography. Many disciples resorted s school. They wrote down his explanations and re- s. The Targum which bears his name is probably lection of extracts from their manuscripts with their ments. Its style shows it to be the work of several dif- nt hands. Now this work has a peculiar value in our ent inquiry on this very account; for it shows not mere- e opinion of the teacher, but the views of his pupils in ion to the meaning of *Gehenna*.

the third place, there is the Jerusalem Targum. This t have been written as late as the sixth century, be- e events are referred to, and geographical names are ted, which could not have had an earlier date; but it d not have been composed at a much later period. uthority however may be regarded as great; for it ists principally of extracts from earlier Targums and r Jewish writings. In fact there is such a coincidence een many passages of this Targum and passages in the Testament, that some criticks have supposed it was nt in the time of Christ. There is of course not the shadow of probability in supposing that the compilers is Targum quoted from the christian scriptures, a which they utterly detested. We must then allow Targum an authority on this question equal to the

New Testament, or else suppose it to have been compiled in part from documents extant in the time of Christ, which is the same thing for my argument. On either hypothesis this Targum is of great value in determining the meaning that was given to Hebrew words in the days of our Saviour.

Let me now offer a few explanatory remarks respecting the Talmuds. In the first place there is the Jerusalem Talmud. Rabbi Judah Hakkadesh resided at Tiberias in Palestine about the year 200. He made or published a collection of the traditions of the Jewish doctors, in order to preserve them from being lost in the dispersion of the Jews and the interruption of the schools. This collection was termed the *mishna*, or second law. About a century afterwards Rabbi Jochanan lived in Palestine. He prepared a *gemara*, that is a filling up or completion of the mishna. This is at once a commentary on the mishna and also a supplement to it. The mishna and gemara constitute the Jerusalem Talmud.

In the second place, there is the Babylonish Talmud.—This is much larger than the other. It is also much more known, and much more commonly used. It is composed of Rabbi Judah's mishna, and a gemara prepared at Babylon, perhaps as early as the year four hundred, and certainly not more than a century later. But as both these Talmuds are composed chiefly of sayings and writings much older than the date of their compilation, they are good authority for ascertaining the meaning of Hebrew words at a much earlier period. I think these notices are sufficient for all present purposes.

Now I wish you to understand distinctly the use I am about to make of these Hebrew writings of antiquity. I do not search them to ascertain what the Jews believed concerning future retribution. No. Their opinions weigh nothing with me in this controversy. I go to them for the express purpose of learning what meaning the jewish nation gave to the word *gehenna* in the days of our Saviour and immediately after. He was born *with the Jews*, and would use language as understood by his brethren according to the flesh, unless he signified to the contrary. This he has not done in the present instance. Now this is the only true and sure way of coming at the real meaning of words in any language. Let me give you an illustration. You find the word *atonement* but once in our English translation of the christian scriptures. You wish to know what meaning was attached to this term in the time of the translators. How can you determine this question? By examining other books which were written near that period.—

You take the plays of Shakspeare. You there find the word thus divided, *at-one-ment*. This shows you that the people of that day meant by the word atonement, reconciliation, bringing together those who were at variance, making them one. Now I am about to pursue a similar course in relation to the word gehenna; and all judges of this subject will assure you there is no other certain way of arriving at its true meaning.

In the first place, take a few extracts from the Targum of Jonathan. Read the following declaration. 'Abram saw gehenna belching forth smoke and burning coals, and sending up sparks to punish the wicked therein.' Surely he did not see the valley of Hinnom, for this would make him witness what no one pretends took place until a thousand years after his time. Hear the following remark.—'The wicked are to be judged, that they may be delivered to eternal burning in gehenna.' This surely cannot refer to the valley of Hinnom. Very many passages occur in which the wicked are threatened with the punishment of gehenna. But you want only those which clearly prove that future punishment was intended. Listen then to the three following sentences. 'Like embers in the fire of gehenna which God created the second day of the creation of the world.' 'The earth from which springs forth food, and beneath which is gehenna, the cold of whose snow is changed so as to become like fire.' 'Thou shalt see them descending into the earth to gehenna.' Thus have I given you five extracts from this jewish writer who lived about twenty or thirty years before Christ. They plainly prove that he considered gehenna a place or state of future punishment for the wicked. They are comments on the following passages of Scripture. Isa. xxxiii. 14, 17. Cant. viii. 6. Job xxxviii. 5. Wolf's Bibliotheca Hebræ, Part ii. p. 1159—60. Wetstein's N. T. on Matthew v. 22. Bartoloccius Bibliotheca Rabbinica, Part ii. p. 136.

In the second place, take an example from *Medrasch Thillium*, an allegorical exposition of the Psalms ascribed to Rabbi Akaiba ben Joseph, who was born the first year of the Christian era. These are his words. 'Circumcision is regarded with favour; for the holy and blessed swear to Abram that no one who was circumcised should descend into gehenna.' This cannot mean the valley of Hinnom. Wetstein Mat. iii. 9. Bartoloccius Part iv. p. 272, 320.

In the third place, take a few specimens from the *Pierche Eliezer*, written by Eliezer the great, whose wife was great grand-daughter to that Simeon who took the infant Jesus *in his arms*. He flourished about the year seventy-three.

These are his sayings. 'On account of the Sabbath Adam was delivered from the condemnation of gehenna.' 'Whosoever confesses his transgressions and forsakes them is delivered from the condemnation of gehenna.' 'The holy and blessed God has dealt with me in truth and goodness, and delivered me from the condemnation of gehenna.' 'All angels and seraphim shall not deliver the wicked from the condemnation of gehenna.' You see that in all these cases gehenna is evidently used to denote future punishment. Bartoloccius. Part I. p. 184, 5. Part IV. Chronological Index. Wetstein. Mat. XXIII. 33.

In the fourth place, take a few instances from *Beraschith Rabba*, which was written by Rabbi Hoschiakia. He flourished about the year ninety-five. These are the sayings. 'Hereafter Abram will sit at the gates of gehenna, and will suffer no circumcised Israelite to descend thither; but what will he do with those who have sinned beyond measure? He will restore to them their foreskin, and they will descend into gehenna.' 'Before Paradise gehenna was created; gehenna on the second day, paradise on the third day. This is the edge of the sword which turns every way, and which being directed towards them hereafter sets them on fire.' 'In that hour gehenna ascends upon the wicked. Woe to the world on account of the judgements thereof.' Wetstein. Mat. III. 9; v. 22: XXIII. 33. Luke XVI. 22. Bartoloccius, Part II. p. 778, 82, 134.

In the fifth place, take one example from *Maase Thora*, ascribed to Rabbi Hakkodesh who was born about the year one hundred and twenty. These are the words. 'God admitted Hiram king of Tyre into paradise, because he had built the temple, and had been from the first a pious man; and he lived in paradise a thousand years; but when afterwards he began to be filled with pride and made himself a deity, he was expelled from paradise and descended into gehenna." Wetstein. Luke XXIII. 43. Wolf. Biblioth. Heb. Part II. p. 839. Bartoloccius Part III. p. 773.

In the sixth place, take a few passages from the *Talmuds*. I will give them in the order they occur in the original works. Look then to the following examples. "For those who observe the law, Paradise is prepared, but for transgressors, gehenna." Does this refer to this world or the next. "While you apply yourselves with the greatest labour and trouble to the study of the law, and yet neglect to fulfil it, you will become heirs of gehenna at your death, while you have enjoyed no pleasure in this life." This admits of no doubt. "Heretics, traitors, apostates, epicurians, those who deny the law, and those who deny the res-

urrection of the dead, those who separate themselves from the doctrines of the congregation, and those who cause terrour among the dwellers upon earth, and those who have sinned and caused many to sin, as Jeroboam the son of Nebat and his companions; these all descend into gehenna and are punished therein ages of ages, as it is written.—And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall the fire be quenched; and they shall be an abhorring unto all flesh." This surely extends the meaning to a future world. "That ungodly man, Turnis Rufus, asked Rabbi Akiba, if your God loves the poor, why does he not feed them? He replied, in order that we may be delivered through them from the judgement of gehenna." "Whoever carefully celebrates the three feasts to be instituted every sabbath is delivered from three calamities, namely, from the distress at the coming of the Messiah, from the judgement of gehenna, and from the war of gog and magog." "God will redeem my soul from condemnation to gehenna, and he has delivered my body from condemnation to gehenna." "God hath set the one against the other, that is, gehenna and paradise." "You will escape the judgement of gehenna, and your portion will be with Sarah, Rebecca, Rachel and Leah." "The fire of gehenna does not prevail against the sinners of Israel so as to consume them, but they are sent down into it to be frightened and scorched awhile on account of their evil deeds; afterwards Abraham, who kept all the commandments and went down into the fire of the Chaldeans to sanctify the name of God, descends thither, and through his merits brings them forth from thence that he may establish the promise of the covenant." I could extend my quotations to an indefinite number; but sufficient have been presented for all necessary purposes. Wetstein. Mat. III. 9; v. 22; XXVIII. 15, 33; Luke XXIII. 43; Bartoloccius Part I. p. 143, 148, 138, 133."

This proof is sufficient to overthrow all that has been written on the other side in the present age. The same author well says; "I would further remark, that I cannot believe all commentators of note, of every denomination, who have had no special interests to serve, could have been mistaken in the meaning of this Hebrew word. They have spent months and even years in studies connected with this question; they had no cause at heart but truth; they were qualified for such investigations; and on the

common grounds of judging, their conclusions are not to be shaken without preponderating evidence on the other side. This never has been, and never can be produced." p. 183.

2. It will be objected, that *gehenna* cannot have been in the days of Christ a significant term to denote a state of future misery, because our Saviour only used it eleven times as recorded by the evangelists. We know not how often he used the term, though we have no record of his using it more than eleven times; however we would not expect a record of any more, in consideration of the great variety of conversations, miracles, and circumstances, embraced in the brief style and limits of the evangelists; but as we see in what sense the word was used among his hearers, we are obliged to suppose he used it in the same sense. Especially when he gives no intimation of using it in a different sense; and especially since his declarations imply, in their phraseology and application, the same. We contend, that we are obliged to understand him in the current sense of the age and country where he taught. We cannot avoid the conclusion.

3. It will be objected also that the Apostles never used the term except in one instance, and then not in pointing out the punishment of sin. See James III. 6. And if they, in all their epistles, believed in future punishments, and never taught it, they must have been very unfaithful ministers. This argument, Balfour has urged, with all his power. But we have said, if they did not believe in future punishment, and knew that the people generally did, and never undertook to correct them, they must have been unfaithful ministers indeed! But we have shown in the preceding section, that they did teach future punishment, and we shall yet show it more fully, in the very language that such people with such ideas would so understand. They did not speak to the Gentiles about *gehenna* for this very good reason, that it was not a term in use among them.

fore, the Apostles taught them future punishment in language as they could understand. Our author ays of them; "They knew little or nothing of the uial usages of Judea. They were acquainted with d Testament only through the Septuagint. Consely, the apostles, if possesed of the true spirit of gosinisters, would not use a word which some of their rs or readers could not understand. All these were elievers in future retribution before and after their rsion, and consequently had no special need of ele- ıry instruction on this doctrine. This then is the ıest reason in the world why the other inspired teach- l not use the word *gehenna*. They could not use it to future punishment when addressing such believers, ıny more propriety than I could use the word hell to y the same idea to a congregation of Germans. You lease to remember that the question is not whether ıme *word* is always used, but whether the same *doc*s taught throughout the New Testament." p. 186.

ne have tried to get along with these passages, by sing our Saviour to refer to some literal executions in lley of Hinnom, but there were no such laws in his nd no body was exposed to be executed in that man- et them do what they would. Besides his language es, that such as became his followers and practised hristian virtues should not suffer the punishment of *na*. But if gehenna were the place where the San- n executed criminals at that time, such a course of ıct would be the very way to get into its fire. It has ɔeen supposed to refer to the destruction of Jerusa- nd the calamities which befel that devoted city and ry, about thirty eight years after our Saviour's crucii. But this evasion has no weight; for although the ns destroyed their city, and slew hundreds of thou- of them, they did not burn any of them in the valley nnom. This, therefore, could not answer to the de-

nunciations contained in our passages. And there is no criticism that can evade the fact, that this word was used and understood in our Saviour's time, to signify a state of punishment beyond this life. That Jesus used it in that sense in the above scriptures; and did teach plainly, and as plainly as he had language to teach, the existence of future punishment. And the doctrine is truth, or else the Bible is not a divine revelation, and Jesus Christ was mistaken, as well as the principal part of mankind in all ages of the world.

SECTION VIII.

The Rich Man and Lazarus, considered.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.—And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou, in thy life time, receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you, there is a great gulf fixed; so that they that would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house. For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke xvi. 19—31.

Thus reads the "parable of the rich man," so denominated among universalists. This has been supposed, in all ages of the church, to refer to the two states of men in a future world, as its language plainly imports, till within a few years, it has been touched with the magick wand of universalism, and turned into *something else!* The author once published a discourse on the text, and was about as successful as any of them in making it mean *something else.* A great variety of meanings are given to such *hard* passages in the order: but it seems to be a rule among them; that it is unimportant what they make them to mean, provided they make them mean *something else*, besides what they positively affirm; and sustain that something with some appearance of plausibility.

They say it is a parable! Well, that circumstance then gives them an unbounded license to invent *any* sense to it; no matter if it be so far off, that it took eighteen hundred years to produce a single individual capable of guessing at it. But unless it mean *something else* entirely foreign to any thing which the description naturally implies, it would upset universalism: therefore, it must mean *something else!* And if there be nothing else within the reach of ordinary minds—nothing that could be thought of for eighteen hundred years in all christendom, New England, famous for curious inventions, might be expected to invent the curious thing. Well. What do they make the rich man? Why the high priest of Israel—and yet not exactly the high priest: for no one could tell which of the high priests; but rather the office or its incumbents in succession; representing the Jewish nation. The beggar is the Gentile world. The desire to be fed with crumbs, was the desire of the Gentiles to obtain the knowledge of the legal economy, (which desire, however, did not exist) the dogs that licked his sores, were Plato, Socrates, and other philosophers that attempted to enlighten the Gentiles. The poor man's death was the conversion of the Gentiles to

Christ. The rich man's death was the end of the Jewish priesthood. His being in *hades* lifting up his eyes in torments, denotes the degraded condition of the Jewish nation since the destruction of their city. (It should mean the degraded condition of the high priest; but as all the high priests, by the theory, were to be in heaven, the meaning *now* must be the nation.) His seeing Abraham afar off, &c. means that the dispersed people of Israel see the Gentiles in the faith of Abraham, (but the Jews have not, in their degraded state, seen the christian Gentiles in the faith of Abraham. Neither have they discovered themselves in errour, felt any torment, nor asked for the water of gospel life to mitigate their sufferings—they have not deplored their want of the gospel at all!)

"But Abraham said, son, remember that thou in thy life time receivedst thy good things," &c. This signifies that the Jews received their season of spiritual prosperity while the Gentiles were in unbelief; and now the Gentiles receive their season of spiritual enjoyment, while the Jews are in unbelief. And this decree of unbelief against the Jews, in favour of the Gentiles is the "great gulf."

"Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house. For I have five brethren," &c. What this means universalists have never been able to agree. Some thinking it most plausible to call it one thing and some another. It has been a point about which all their inventive powers have been employed. "They have Moses and the prophets, let them hear them." The Jews now have Moses and the prophets: let them learn of Christ out of them, instead of having the Gentiles, who have risen from a dead state of unbelief and sin, come and preach to them!

This is a substantially correct outline of the exposition universalist writers give the parable; and though they may dress it up in a more becoming aspect, they cannot, or have not given a better one without spoiling their system. But

it would admit of as many equally plausible and imaginary expositions as there are men to invent them. They seem to think, by calling it a *parable*, they obviate every difficulty, and have a right then to make it mean any thing they please. Hence, instead of a parable, they make it a *riddle*; and one of the hardest kind to guess. To show them that they have not guessed the only interpretation that it admits of, on the ground that it is a *riddle*, as they seem to suppose, we will help them to another: for although we reject their system, we are disposed to give them every accommodation. So when they get sick of the old one, they can have a new one, and can have the advantage of variety. And certainly they stand a better chance to be right with two meanings than with only one. And then if any weak spots are found in either interpretation, they can patch them up by taking something out of the other. The prophetick parable (or riddle) then, shall relate to the *glorious American revolution!* And we will explain each verse in the true style of universalian criticism.

Ver. 19. *There was a certain rich man*, &c. This is no less a personage than the king of England; and not *any* of the kings or incumbents of the English throne, but it is George III. who was rich, and fared sumptuously every day, and in several particulars, he represents the British nation.

Verse 20. *And there was a certain beggar.*—The beggar represents his majesty's colonies in America. Those people were poor; harrassed and distressed by the cruel savages. They went to the gate of the royal palace for all their higher officers; for their arts and sciences, manufactures, etc. etc.

Verse 21. *And desiring to be fed with the crumbs.*—In the poverty and weakness of the colonies, they desired every thing from the mother country. They reverently looked up to Parliament for the very crumbs of law which they enjoyed, and which often lay long upon the "*table*" of that house, before they came over to the colonies. And as the

rich and opulent often throw by many crumbs from their tables, which they will not eat, and cast them out to the poor, so many of the officers and laws sent over to America, were such as would not be submitted to in England.

Moreover the dogs came and licked his sores. The dogs are Franklin and other American sages, who used to pity the sufferings of the people, and with their tongues teach them industry, economy, and other means of improving their condition.

Verse 22. *And it came to pass that the beggar died.*—The colonies died a political death—died to all allegiance to the king—died to all subordination—died to all submission and affection. And they were carried by angels, or *messengers* or *delegates*, (as the word might be rendered; which means the brave compatriots, who signed the Declaration,) into Abraham's bosom, that is, *Independence.*—The word Abraham signifies a *Father* or *Patriarch*, and here refers to Washington the *father of his country*, under whose fatherly care the Americans found peace and safety.

The rich man also died and was buried. The King, Parliament, and all, died to all affection for the colonies; to all sense of honour and justice, and to every thing that ought to have influenced them toward the American people. And were buried in avarice, injustice and infamy.

Verse 23. *And in hell he lifted up his eyes, being in torments.* Loaded with a ponderous national debt, surrounded by jealous and hostile kings, torn with domestick divisions, and covered with the reproach, and stung with the shame of losing their glory in America, the British nation, at last, lifted up their eyes, being in torments, and saw the colonies afar off, free, independent, and prosperous, in the bosom, or under the paternal government of the great Washington.

Verse 24. *And he cried and said.*—Then the British began to lament their condition; and they greatly desired a revolution, that they might enjoy such institutions and liberties, as Americans enjoyed.

Verse 25. *But Abraham said, Son, remember that thou.* By this, we are to understand that the British enjoyed their season of prosperity before; but now the United States enjoy theirs, so that on the whole, the ways of Providence are equal to both nations.

Verse 26. *And besides all this, between us and you there is a great gulf.* The great gulf is the *Atlantick Ocean!* The passing over this gulf is possible for individuals, but is hazardous and difficult; and as a *nation* the British cannot pass the gulf, nor enjoy the institutions and blessings we enjoy.

Verse 27. *Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house,* &c. This signifies the desire of the English people, that their successive and future Parliaments shall learn moderation, justice, and clemency, not only from the loss of their colonies, but from the example of American policy, so as not to involve the future generations of the English in expense and suffering.

Verse 29. *They have Moses and the Prophets.* But the British have the scriptures—they have the true principles of justice and law drawn out by their sages, civilians, and statesmen; and if they will not hear them, neither would they hear, though an American should cross the Atlantick to teach them.

Now we seriously believe this explanation full as rational and probable as the one generally given by universalists. And as it is more *American*, we see not why it should not be adopted by them! At least it will be no disadvantage to them to have two ways to get along with the "rich man" instead of one; and both of them entitled to equal consideration. It may be objected to this explanation of the *Riddle;* that it carries the events forward eighteen centuries from the time it was spoken. But the other interpretation makes eighteen centuries pass, before any one could interpret it; and it is more likely to refer to events about cotem-

poraneous with the true interpretation. So we conclude our own *guessing* or invention is *full* as good as any from the land of proverbial ingenuity, if not *a little better*. And it is not unlikely, this same interpretation, in a future age, will come out, smoothed over in the plastick hand of some ingenious *yankee*, as the true sense of Christ's words! But who is any the wiser or better for all such interpretations? By taking such latitude, the word of God is turned into riddles—dwarfed down to an unmeaning fable, which every one may interpret as best suits his interest or disposition!

We admit this passage of scripture, is doubtless a *parable*; but we deny that it is a *riddle*, that nothing but modern wit could *guess*. 1. The parables of our Lord are all designed to teach some particular truth; or impress upon the mind some special important duty. They are plain and pointed narratives, which carry their meaning forcibly along with them. They bring home the truth or duty to the mind or conscience of the hearers with clearness and power. 2. Many circumstances in them, are mere rhetorical ornaments or imagery, which render them striking and interesting; but which were never designed to have an allegorical explanation. 3. There is always some circumstance, which gave rise to a parable, which may generally be found before or after it; and which will generally exhibit the lesson designed to be inculcated by the parable. For instance, Christ spoke of a good Samaritan, because one asked who was his neighbour. He spoke of the Pharisee and Publican, because there were persons present whose selfrighteousness he wished to reprove. 4. The true meaning of a parable must be such a one as would be perceived by the hearers, else it would not be pertinent, interesting or useful. It would neither enlighten nor reform them.—Well, the hearers of our Saviour when he spoke this parable believed in future rewards and punishments. They believed some would be carried at death into *Abraham's bosom*, which was a phrase common and familiar among

the Jews to denote a place of happiness after death. There is a quotation in the Babylonish Talmud, which will evince this, "Holy men did all they could to detain Rabbi Judah here, but angels carried him to heaven: now he sits in Abraham's bosom." They believed too that wicked men at death went into *hades*, and were there tormented. The word *hades* we may say here does not itself necessarily imply a place of misery. It signifies, and was used to designate the *place of departed spirits* or the *unseen state*. We employ the word *eternity* in the same sense, when we say of one "he has gone to *eternity*," meaning the invisible world. Our Lord's expression might be rendered in its true sense thus; "The rich man also died, and was buried, and in *the other world*, he lifted up his eyes, being in torments." Now *hades* (hell) was not used to signify that he went to misery, but only into the invisible world; and to show that he was miserable, it is added "being in torments." *Hades*, among the classick Greeks, was the invisible world, which was supposed to be divided into two compartments. The one called Elysium, for the good; and the other called Tartarus, for the wicked. All of which corresponds with the common views of christians. *Hades* does not signify a place of misery, but the invisible world; and in his parable he makes a man to go into the future world, and declares that he was tormented there. Be it a parable. Was it not calculated to confirm those people who believed in those two states after death, in the actual existence of two such states? Especially, when he declared, that both of these individuals had *died* before they passed into these states? And more especially, when he tells the rich man, that he had *his* good things *in his life time*, and Lazarus evil things; but now in this other life, or second state of existence, Lazarus is comforted, but the rich man is tormented? And to confirm them still farther in this view, he represents one going from that world or state where Lazarus was, to the state where the rich man *had*

been, as rising from the dead. "Neither would they be persuaded though one rose from the dead." Now we ask, was not the whole construction of this parable, from beginning to end—its phraseology—and every thing about it, calculated to induce a belief that the common opinion of two states after death, was the opinion of Christ; and the opinion which he knew his hearers would understand him to inculcate, and which he must have intended they should understand him to inculcate? Nay more—Jesus knew not only that they must, but that they had a right so to understand him; and could not understand him any other way. Was Jesus a universalist missionary from heaven—and yet speaking parables which plainly and indisputably recognized the common opinion of two states beyond death, when he knew he should and must be so understood? When he knew his hearers and disciples would so understand him in every age for eighteen hundred years? When he knew too, that his language plainly and unequivocally recognized the principle; and that neither men nor Satan could ever *contrive* any other sense to it, till this age of remarkable inventions? Be it a parable. We contend not for a literal interpretation of it, but we do contend for that *principle*, which a parable so formed, so worded, and delivered to such a people, on such an occasion, by such a personage as Jesus Christ, is calculated to support.

We will here give some extracts from that superexcellent work, from which we enriched this volume on *Gehenna*.

"I will now present you with my exposition of the parable. You may determine its extent and import in some degree from the context. After relating the parable of the unjust steward, our Saviour warns his disciples in the hearing of many others, against an undue attachment to worldly possessions, which he represents under the figure of mammon, a Syrian divinity, answering to the classical Plutus the god of riches. "Ye cannot serve God and mammon. When the *covetous* pharisees heard all these things they *derided* him. Here then you have the *occasion* on which the following parable was related, and of course, you *will* look for something pertinent to the occasion. The sa-

cred Historian would not have mentioned the *derision* of the *covetous* pharisees unless to have introduced the discourse to which their derision gave rise. Their scornful looks, words, or actions, it appears, broke off his discourse to his disciples, and he turns immediately to them with these words: "ye are they which justify yourselves before men but God knoweth your hearts." He then assures them in the following verses of the perpetuity of the moral obligations of the law, implies that it was not his office to relax or abrogate it, but to render its requisitions the more strict.—He then proceeds to rebuke more particularly that sin, which had always been the most prominent in his reproaches of the pharisees, a supreme love of wealth, which they had sought by extortion from the widow, the orphan, and the fatherless.

Now to discern the point of the parable, you must remember the fundamental errour of the pharisees on this subject. When Jesus said ye cannot serve God and mammon, it was a hard saying to them. For they had attempted to serve both; they had thought their service acceptable in the sight of heaven; they had imagined that while their hearts were bound up in this world's goods they were still faithful in their duty to God, were objects of his special favour, and the heirs of his kingdom. And this sin is the very point at which our Saviour aims in this parable. His grand design is to teach that riches, do not commend a man to the favour of our Father, or confer permanent felicity; but that covetousness must be punished hereafter. In order to do this he represents an affluent man, surrounded by every object of desire, seeking happiness in splendid attire and sumptuous living. He neglects his social duties, is selfish and unfeeling. A beggar is laid at his gate, poor, diseased, and miserable. He lays there from day to day unheeded. He finds more sympathy from the dogs than from his rich fellow man. At length he dies, and is carried by angels into Abraham's bosom." Page 215.

Again, continues the same author—

"The Jews, as appears from their own writers, regarded *hades* as a vast subterranean receptacle for souls, which contained in its upper part, paradise; and in its lower part gehenna. In this hades the rich man goes. He is in torment. And here is introduced a circumstance, tending forcibly in unison with the main design of the parable, to show the worthlessness of riches. He is represented as calling to the poor beggar for assistance. His riches avail him nothing: and he would rejoice to change places with Lazarus. But this is not permitted. And here Abraham

is introduced to apply the moral of the parable, and the amount of his preaching is simply this. When alive you possessed what you considered the greatest good, which from its very nature you could not bring with you into the next existence. Lazarus indeed suffered severely while on earth, but his sufferings were of such a nature that death terminated them. Now you are necessarily miserable, because you have lost the wealth in which you trusted. He is happy because he has escaped from those bodily sufferings which belong to earth. The rich man is then made to express a tender concern for his brothers who were following his example; and he wishes to have Lazarus sent to warn them of their folly and wickedness. He is answered that if they will not keep the moral law of the Old Testament, it would hardly profit them to hear a messenger from the dead. How simple, how clear, how beautiful the instruction of our Saviour." Page 217.

Yes, we say, be it a parable. Accuse us not of confining it to a literal construction. But we say it is not a *riddle*, it is a parable, a parable too which meant something—which could be understood—which recognized not only a future existence, but a state of happiness and misery there. No parable could be invented, and expressed in words that would teach the doctrine more positively or more certainly. We are not obliged to suppose our Saviour confirmed all the particularities of the jewish belief about the future state: but we are obliged to suppose he confirmed as much as is positively implied in his language. That one happy state, and another state of misery in the future life, are recognized by him in this parable, as well as generally, is so certain as to admit of no dispute except with those, who will not assent to the force of language, nor bow to the most positive declarations of Scripture. Not a single man would ever give this parable a different sense from this, were it not for the purpose of getting it out of his way.—What vast numbers of passages have been so explained, as to make them entirely useless and frivolous, if not nonsensical and absurd, for the sole purpose of getting them out of the way of a creed!

SECTION IX.

The duration of future misery, and the Greek adjective AIONIOS, considered.

1. Before we refer to particular texts, it seems necessary to answer some cavils against the perpetuity of future punishment. It is said, sin cannot be infinite; and consequently punishment cannot be infinite: and of course cannot be endless. Whatever may be thought by some, the author of this volume does not conceive sin to be infinite. Nothing can be infinite, which admits of degrees, and sins vary in enormity so much that no two are scarcely alike, or equally criminal. Neither does the writer conceive punishment to be infinite. But that may be endless which is not infinite. Man is supposed to have an endless existence; but none would say that man's existence is infinite.

It will be said that man's sins are not endless any more than they are infinite. No: but they certainly will be endless unless he reforms. The more corrupt an individual becomes, the greater effort becomes necessary to reform him. We have seen the young and tender, upon being convicted of an offence, easily softened and broken into contrition, when old and experienced villains become hardened and callous in iniquity. The more they sin, the farther they are from penitence; the stronger their propensities, the more ungovernable their passions, and the more incurable their habits. The drunkard resolves by and by to reform; he breaks the resolution, and re-resolves; but every indulgence makes reformation one degree more difficult, and leaves him one degree less of moral courage and strength of resolution, than he had before, so that he is constantly removing farther and farther from the probability of reformation. He gets at last so far that he has not resolution enough to reform. It may be said of such that

they cannot reform. Yet God permits them to suffer the loss of wealth, of reputation, and health, and to be involved in all the complicated afflictions attendant on such a course, as much as if they retained the control of their appetites and resolutions. So with the voluptuary, the gamster, the debauche, and all the victims of dissipation and criminality. Notwithstanding they have lost their virtuous resolutions, become dead to moral feelings, and totally incapacitated to relish the sober charms of virtuous and honourable life, God permits them to suffer the natural consequences of their condition whatever it may be. So the wicked may become so hardened and stupified in sin, when they enter upon another state of being, as to have no power to reform—no moral sense—no relish for piety—and no affinity of feeling for any thing that is lovely, amiable, or good. All the dormant sources of virtuous resolution—all the finer feelings of humanity—all the slumbering springs of moral vitality, given at their birth, may be dried up, benumed, and enchained, in the lethal powers of moral death. So that they have no moral ability—no taste, wish, or capacity to reform. But every element of their nature—every propensity and feeling may be to execrate the Author of their being, and to abhor and detest whatever is good. And yet God may suffer them to be as unhappy as they are sinful; and in so doing, he would be pursuing the same principle of government that we have seen occasionaly indicated in this world. Have we not seen the murderer abandoned to all the miseries of his condition, notwithstanding the murder was the result of an almost total abandonment of all moral principle? Have we not seen the drunkard, in a delirium of intoxication, when he had no self control, commit deeds of horrour for which he is made accountable, and for which he suffers? Those principles that are good enough for the Deity to act upon now, may be good enough for him to adhere to at any other time, and at all other times. We see *the* wicked here plunging into crime deeper and deeper;

and suffering in the necessary consequences of their vices; and only made more desperate and unyielding and infatuated by all their misfortunes and miseries. Why may it not be so with some in another state of conscious being? Reason cannot prove the contrary—Philosophy cannot dispute it. Let us then examine the only authority on this subject —the Bible.

2. It is necessary here to examine into the true and proper import of the word *aionion*, an epithet used in the Greek Testament to denote the duration of rewards and punishments, or the happiness of heaven and the misery of hell. We have had a vast deal of universalist criticism and learning on this word. And the author used verily to believe, that the word literally signified *lasting*, or as universalists generally define it, *age-lasting*. The reason he thought so, was, that he had only read universalist authors on the word, and thought them infallible on such subjects. We have taken pains to examine the subject so far as was possible; and will give a candid and conscientious account of it; and the more so, because many have not an opportunity to examine it for themselves.

The Greek word *aionion* is an adjective, which is derived from the noun *aion*, which noun is itself derived from *aei*, (always,) and *own*, (being,) literally signifying, *always being*. Parkhurst's first definition is, "*Both in the singular and plural, it signifies Eternity, whether past or to come.*" This, the learned author gives, as the literal meaning of the word as we might suppose from its derivation and root. But all the learned know, that Greek words, by a latitude of use among the ancients, were occasionally used in a sense differing a little from their original meaning—in a sense a little restrained or enlarged, when they become significant of a variety of ideas; but in such cases, the first or original meaning is the true one generally, and always, except where the connexion and subject show the contrary. Parkhurst goes on, and says in the second sense, it denotes, "*the du-*

ration of this world." In the third place he quotes some cases where it means "*the ages of the world.*" In the fourth place, "*this present life, this world.*" In the fifth place, "*the world to come, the next life.*" And sixth, "*an age, period, or periodical dispensation of divine providence.*" So much for the noun *aion*, which we shall call up again in due time; and from which the adjective *aionion* is derived, which is prefixed to future punishment and future happiness; and is rendered in our English Testament *everlasting* and *eternal*. Universalist criticks have condemned the translation, and defined the word to signify *age-lasting* instead of *eternal;* not because *aion*, from which it is derived, primarily signifies an *age*—not because its common and first meaning is *age;* nor its second; nor its third; nor its fourth; nor indeed its fifth; but its sixth! *Aion* has been used, by a great latitude of expression, to signify an *age;* hence, they say *aionion* must mean, literally, *age-lasting!* Or as some would make it out, it has no meaning at all: for they say "it means more or less, without any definite signification." We might as well have such a word translated in the Testament thus, "*any thing that will best comport with your theory*"! But why do not those erudite criticks tell their readers, that *aion*, in its primary and literal sense, is *eternity*, and that *aionion* being derived from it, in its primary and literal sense, is *eternal?* For this plain reason, it would not suit their theory! This is the only reason.

Parkhurst defines the word *aionios* in its *first* and *literal* sense, to mean, "*Eternal, having neither beginning nor end.* In its *second* sense, "*Eternal, without end.*" In its third, he quotes a text in Jude, verse 7, where it is applied to the fire which destroyed Sodom and Gomorrah; but thinks it is there used figuratively, as an emblem of the future eternal perdition of the wicked. The Lexicon gives a few other instances, in which the word is used figuratively without implying endless duration. Parkhurst's Lexicon is sus-

tained by the most learned authorities, and universally allowed to be the standard.

From this high authority it comes out, that the noted Greek adjective *aionion* signifies *eternal*. This is its first—its primary—its literal meaning: and there is no word either in the Greek language or any other language, that expresses endless duration more distinctly and unequivocally than this word.

But after all, it is contended, the word is sometimes applied to things not literally endless in their duration. This is true, but it alters not the literal meaning of the word.—Who will deny that the primary and literal sense of the English words *eternal* and *everlasting* is *endless duration?* Yet these words are not unfrequently applied to things, which we do not suppose to be literally endless. But when we so use the words, we speak figuratively. The figure is called by rhetoricians a *hyperbole;* that is, an exaggeration. The object of such figures of speech is to magnify the subject of discourse. Hence, in the use of this figure, an adjective of unlimited meaning is sometimes applied to things that are limited; but it is not done to limit the sense of the adjective, but to magnify the thing to which we apply it. As when we say, "they ran like the wind, or like lightning," we do not mean the wind or lightning is any less swift than common; but by this comparison, we intend to magnify the fleetness of those who ran. This figure is no improper deception, but often renders expressions agreeable; and much of the beauty and force of eloquence depends upon its use. So when we say the "everlasting hills," we do not mean that the term *everlasting* does not signify everlasting; but we mean by the use of this unlimited adjective to magnify the idea of the great durability of the hills. The term in such cases is used in a figurative or hyperbolical sense. In the same manner precisely, the term *aionion* is occasionally used hyperbolically to magnify our ideas of things, which are known to be limited or not absolutely

endless. Yet such figurative use of the word does not disprove its unlimited signification, any more than the same use of *eternal* and *everlasting* disproves their unlimited meaning. Hence, it follows as an undeniable truth, that the Greek *aionion* and the English *eternal* and *everlasting* are synonymous and of the same import; and both, in their primary and literal sense, signify *endless duration.* And they should both be always so understood, unless the nature of the expression shows them to be used figuratively to magnify their subjects.

It is said, that *aionion* is not so expressive of endless duration as other words in the Greek language; and if the writers meant to signify endless misery, they would have applied the term *akatalutos*, which occurs in Heb. VII: 16. "Who is made, not after the law of a carnal commandment, but after the power of an *(akatalutou) endless* life." Now, the truth is, this word would not have been so expressive of endless duration as the word they used. Instead of being derived from a noun, which literally, in its primary meaning, signifies *eternity*, it is derived from *a* (not) and *katalutos* (dissolved) and signifies *not dissolved.* And the apostle used this word above, more with reference to the indissoluble nature of Christ, as distinguished from those priests, who were made after the power of a carnal *(frail, dying,)* commandment, than with reference to the special and absolute eternity of his existence. But we might as well contend, that because the word *indissoluble* implies endless duration, therefore, *eternal* does not imply it; as to contend, that because the word *akatalutos* implies endless duration, therefore, *aionion* does not. *Akatalutos* is the most proper Greek word to express *indissoluble*; *Aphthartos* to express *incorruptible* or *immortal;* and *Aionios* (neuter) *Aionion*, to express *eternal* or *everlasting.* When, simply, endless duration is to be expressed by an adjective, there is no other word in the Greek language so proper for that expression as *aionios.* It is the word generally chosen

for that purpose by the sacred writers. Nay, they *always* used it, when they would qualify a noun *solely* in reference to its eternal duration.

The objection universalists bring to *aionios*, that it is sometimes used figuratively without implying an endless duration, would apply equally against any other word. For instance, *akatalutos* (indissoluble) might be applied, in a hyperbolical manner, to things which are not easily dissolved; and *aphthartos* (incorruptible) to things which approximate near to incorruptibility. But such magnifying expressions do not limit the literal signification of the words at all. We may further add that this view of the word *aionion* is sustained, not only by Parkhurst, but by Macknight, Campbell, Clarke, and all other eminent linguists, who have been qualified to judge, and have spent years in the investigation, except some men, who have defined the word for the express purpose of getting rid of it. And had the sacred authors applied any other word in the Greek language to future punishment, these men would have, doubtless, found it equally manageable, and flexible. And yet they have the spunk to tell us, that all the above learned authors bear them out in their definitions! They make it out in the same way, that they make Wesley and Clarke universalists? If the other Greek adjectives we have noticed are not used in a figurative and limited sense in the Testament, it is because they are unimportant words, and seldom used in the book, not because they might not be so used with equal propriety.

3. We will now bring together a number of instances in which the term *aionion* occurs, and is rendered sometimes *eternal* and sometimes *everlasting*.

"But is in danger of *eternal* damnation." Mark III. 29. "Even his *eternal* power and godhead." Rom. I. 20. "A far more exceeding and *eternal* weight of glory." II. Cor. IV. 17. "But the things which are not seen are *eternal*." ver. 18. "We have a building with God, a house not

made with hands, *eternal* in the heavens." v. 1. "According to the *eternal* purpose which he purposed in Christ Jesus our Lord." Eph. iii. 11. "Now unto the king *eternal*." I. Tim. i. 17. "That they may also obtain the salvation which is in Christ Jesus with *eternal* glory." II. Tim. ii. 10. "And being made perfect he became the author of *eternal* salvation unto all them that obey him." Heb. v. 9. "And of the resurrection of the dead, and of *eternal* judgement." vi. 2. "He entered in once into the holy place, having obtained *eternal* redemption for us." ix. 12. "Who through the *eternal* spirit offered himself." ver. 14. "They which are called might receive the promise of *eternal* inheritance." ver. 15. "Who has called us unto his *eternal* glory." I. Pet. v. 10. "Rather than having two hands or two feet, to be cast into *everlasting* fire." Mat. xviii. 8. "Depart from me ye cursed, into *everlasting* fire." xxv. 41. "And these shall go away into *everlasting* punishment: but the righteous into life *eternal*." ver. 46. "Who shall be punished with *everlasting* destruction from the presence of the Lord." II. Thes. i. 9. "And hath given us *everlasting* consolation and good hope through grace." ii. 16. "To whom be honour and power *everlasting*." I. Tim. vi. 16. "Shall receive an hundredfold, and shall inherit *everlasting* life." Mat. xix. 29. "Who shall not receive manifold more in this present time, and in the world to come life *everlasting*." Luke xviii. 30. "That whosoever believeth in him should not perish, but have *everlasting* life." John iii. 16. "He that believeth on the son hath *everlasting* life." ver. 36. "But the water that I shall give him shall be in him a well of water springing up into *everlasting* life." iv. 14. "He that heareth my word and believeth on him that sent me, hath *everlasting* life." v. 24. "But for that meat which endureth unto *everlasting* life." vi. 27. "That every one which seeth the son and believeth on him, may have *everlasting* life." ver. 40. "He that believeth on me

hath *everlasting* life." ver. 47. "And I know that his commandment is life *everlasting*." XII. 50. "But seeing ye put it from you, and judge yourselves unworthy of *everlasting* life, lo, we turn to the Gentiles." Acts XIII. 46. "Ye have your fruit unto holiness, and the end *everlasting* life." Rom. VI. 22. "But he that soweth to the spirit, shall of the spirit reap life *everlasting*." Gal. VI. 8. "For a pattern to them which should hereafter believe on him to life *everlasting*." I. Tim. I. 16. "Good master, what good thing shall I do, that I may have *eternal* life?" Mat. XIX. 16; also Mark X. 17; also Luke X. 25; also XVIII. 18. "That whosoever believeth in him should not perish but have *eternal* life." John III. 15. "And he that reapeth receiveth wages, and gathereth fruit unto life *eternal*." IV. 36. "Search the Scriptures: for in them ye think ye have *eternal* life." V. 39. "Whoso eateth my flesh and drinketh my blood, hath *eternal* life; and I will raise him up at the last day." VI. 54. "To whom shall we go? thou hast the words of *eternal* life." Ver. 68. "And I give unto them *eternal* life; and they shall never perish." X. 28. "And he that hateth his life in this world, shall keep it unto life *eternal*." XII. 25. "That he should give *eternal* life to as many as thou hast given him." XVII. 2. "And as many as were ordained to *eternal* life believed." Acts XIII. 48. "To them who by patient continuance in well doing seek for glory and honour and immortality, *eternal* life." Rom. II. 7. "But the gift of God is *eternal* life, through Jesus Christ our Lord." VI. 23. "Fight the good fight of faith, lay hold on *eternal* life." I. Tim. VI. 12. "In hope of *eternal* life." Tit. I. 2. "That being justified by his grace, we should be made heirs according to the hope of *eternal* life." III. 7. "And show unto you, that *eternal* life which was with the Father, and was manifested unto us." I. John I. 2. "And this is the promise, that he hath promised us, even *eternal* life." II. 25. "And this is the record that

God hath given to us *eternal* life; and this life is in his son." v. 11.

We have here quoted almost all the passages in the New Testament which have the words *eternal* and *everlasting*. In all these passages the Greek adjective *aionion* stands in the Greek Testament for *eternal* and *everlasting* in the English. The reader is requested to turn to them, and read them in their connexion; and then judge if this word was not used, in most or all of these passages, to denote the endless continuance of the objects to which it is applied.

Let him also read them with the universalist definition of the word, *age-lasting* in his mind, and see if they appear to have been so intended. Thus, "while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are *age-lasting!*" "We have a building of God, a house not made with hands, *age-lasting* in the heavens!!" "Good master, what good thing shall I do that I may have *age-lasting* life?!!!" It may be contended that this *aionion* life was sometimes represented as something the believers already possessed. This is true. But their having already entered into the enjoyment of it, does not disprove its endless duration, any more than our having entered into the enjoyment of God disproves his endless existence. The disciples of Christ are represented in some expressions as being already the participants of *eternal* life in Christ Jesus; but so far from limiting the duration of that life, on that account our Saviour expressly declared in reference to the same life, "this is the bread which cometh down from heaven, that a man may eat thereof, and *not die*. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." John vi. 50, 51. This death, which his disciples were not to suffer, must be supposed the *opposite* of the life they were to enjoy, and which was to continue for ever. That is spiritual and eternal death, or the second death. We in-

sist that this is a fair construction of the language; and we cannot see how it can admit any other construction. But after all; if it can be proved, that all men will, in some distant future period, become holy and happy, we shall probably be there with the rest, and we should be very glad to have it so; but certain it is, that a great change must take place in the dispositions of men, if that should ever be brought about. And we feel pretty confident, that universalist preaching and writing is never very likely to accomplish it.

4. Suppose the universalists of this country were to send one of their ablest and most learned and gifted preachers, as a missionary, to a region of country where the people generally believed in future endless punishment. He goes to teach universalism to that deluded, fanatick, and crazy people. He spends years in preaching and conversation with them; but never in a single instance, tells them of the great errour of endless misery—says not a single word against the errour from which he came to reform them! Would not the universalists condemn him as a traitor to their cause? Certainly. Yet Jesus came from heaven to such a people. He came to teach the truths—the great truths of the gospel of God, to suppress the errours, correct the sentiments, and reform the lives of mankind. He knew that not only the religious Jews, but Gentiles also, believed in the endless perdition of the wicked. Yet not a single word did he ever say against that errour! The Pharisees complained of many innovations which he was teaching contrary to their views; but never did they complain, that he was a universalist, and denied the endless punishment of the wicked! Had it been so they would have made it matter of serious complaint and crimination. We challenge the whole world again, to show a single word which our Saviour uttered against the common belief on this point. Now did Jesus forget his errand? Did he shrink from the responsibility of his mission; and leave

it for the present, more wise, more patriotick, more tender-hearted men of the nineteenth century to accomplish?

Again. Suppose this universalist missionary should speak often of the righteous and the wicked, and of their rewards and punishments; and in so doing should use the same language which they used, and by which they meant endless blessedness and endless misery. And suppose the good people should understand him to mean by the language, exactly what they meant by it; and he should know that they so understood him. Would universalists think him an honest universalist missionary? Yet this is exactly the course pursued by our Saviour on earth, as we have shown. And it cannot be denied, that the early christian fathers *all* believed in future retribution; and most all of them in an unending state of happiness for the good, and of misery for the bad. Had Jesus corrected this errour (if it were an errour) we could not account for it, that his immediate followers should all fall back into the errour, who had all his instructions before them; and who were well acquainted with the *usus loquendi*, all the words and phrases used on that subject in the New Testament; and all this without the least discussion, debate or schism among them!

We may put the argument into the following syllogistical form.

1. If Jesus Christ were honest and fearless; and if he came to suppress the errour of endless punishment; he would have said something against the errour.

But he was honest and fearless; but did not say any thing against the errour of endless punishment; therefore, he did not come to suppress that errour.

2. If Jesus Christ knew the doctrine of endless punishment to prevail extensively in the world, and did not undertake to suppress it; he must have been willing it should prevail.

But he did know it prevailed extensively in the world, and

did not undertake to suppress it; therefore, he was willing it should prevail.

3. If Jesus Christ had not known the doctrine of endless punishment was the truth, which he knew prevailed extensively in the world, he would have attempted to suppress it.

But he did not attempt to suppress it; therefore, he did know it was the truth.

4. If Jesus Christ knew the people used certain words and phrases to denote endless punishment; and he did not mean to teach endless punishment; he would not have used the same words and phrases without explaining that he used them in another sense.

But he did know they used certain words and phrases to denote endless punishment; and he did not explain that he used them in any other sense; therefore, he *did* mean to teach endless punishment.

5. If Jesus Christ was the son of God he must have taught the truth; and all attempts to improve his doctrine are a blasphemous assumption of superiour wisdom and goodness.

But Jesus Christ was the son of God; therefore, he taught the truth, and all attempts to improve his doctrine, are a blasphemous assumption of superiour wisdom and goodness.

The same arguments will apply, in all their force, in the case of the apostles. If the facts on which this reasoning is founded are denied, (which I think will not be done from any respectable source,) we will give incontestible proof of them in another work. For we are very careful, not to assume as facts, any thing of any consequence, which is not susceptible of proof.

But as this work is designed only as a compendium, it is not thought necessary to take up room with proof of facts generally admitted, and which will not probably be denied. Much, both of fact and argument must be omitted, for want of room in this volume, which we consider only a *beginning* to what *may* be done.

SECTION X.

Several classes of Scripture, which indubitably prove universal doctrine untrue, considered.

"When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, depart from me, ye cursed, into *(aionion)* everlasting fire, prepared for the devil and his angels. For I was an hungered and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily, I say unto you, inasmuch, as ye did it not to one of the least of these, ye did it not to me. And these shall go away into *(aionion)* everlasting punishment; but the righteous into *(aionion)* eternal life." Mat. xxv. 31—46.

Thus reads what is generally called "the parable of the sheep and goats."

That it is a parable, or at least, clothed with a kind of parabolical imagery, all will agree. But as a parable, its

meaning must be something, and something too clearly drawn from the description—something which such language would be well calculated to convey to the mind of the hearers; and *such* hearers as were with our Saviour when he delivered it. The exposition universalists put on it, confines the whole drama to this world; and makes it to have been fulfilled about *forty* years after it was spoken, in the judgement which came on the Jewish nation, the destruction of Jerusalem, and the spread of the gospel among the Gentiles. They go into the 24th chapter, and contend that the "*coming of the son of man*" there described, was an event to happen before that generation passed away—before all of them tasted of death, &c. And from that chapter and corresponding passages in the other evangelists, they make it appear that the "coming of Christ" there, was expressive of a season of temporal judgement on Judea and Jerusalem, which very exactly occurred when *Titus*, the son of the Roman Emperor besieged Jerusalem; destroyed the city; caused above *eleven hundred thousand* deaths; sold multitudes as slaves and laid waste the country.—With regard to that "coming of the son of man" in the 24th chapter, we should probably agree, though it is believed that allusion is there also made to the last judgement. Universalists contend, that the 25th chapter begins with particular reference to that "coming of Christ" which was in temporal judgement on the Jews, by the word *then*; meaning the time he had referred to in the 24th chapter, which was before that generation should pass away.—Hence, they conclude both the 24th and 25th of Matthew are a continued discourse, and refer to but one principal event, the destruction of Jerusalem.

1. It is admitted that the "coming of the son of man" in the 24th of Matthew, alluded to the calamities coming on Judea; but we have no evidence that the coming in the 25th is the same. We know not that the 23d, 24th, and 25th of Matthew are one continued discourse. The whole

was written without the division into chapters and verses as it now stands; and it is probable the 25th chapter was delivered on another occasion, and referred to another *coming*, of which his hearers had some idea. There are other *comings of Christ* spoken of in the Scriptures, besides that which signified the Jewish calamity. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." I. Cor. i. 7. This *coming* of Christ could not have been that of the destruction of Jerusalem, because it is spoken of as an important event in which the Corinthians were as much interested as any other people. Were it the destruction of the Jewish city, these Corinthians could have had no spiritual or important interest in the matter. "But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." I. Cor. xv. 23. None will dispute that this coming of Christ is at the resurrection of the dead. This was a coming of Christ in which not only the Jews, but all men were particularly interested. Let it be kept in mind that the resurrection of the dead is called "the coming of Christ," as well as the event of the Jewish calamity.—"For what is our hope, or joy, or crown of rejoicing? *(are)* not even ye in the presence of our Lord Jesus Christ at his coming?" I. Thes. ii. 19. The word *are* italicised above is a supplied word; and should be supplied so as to put it in the future: thus, "will ye not be in the presence of our Lord Jesus Christ at his coming?" These people of Thessalonica will be present with our Lord at his coming in the resurrection; but they were not present either among the Jews or the Roman armies at the destruction of Jerusalem. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I.

Thes. iv. 15, 16. No language can be plainer than this to teach not only the *coming of Christ* at the *resurrection*; but that a distinction shall then be made between the friends of Christ and his enemies. "And I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." v. 23. "Be patient therefore, brethren, unto the coming of the Lord." James v. 7.

Many other passages might be adduced, but these are enough for our purpose; which is to show, that the apostles expected the coming of Christ at the resurrection of the dead.

2. The circumstance of the Jewish calamity, or Christ's prediction of them, is recorded by two of the other evangelists, which indicates that *they* were also present with Matthew, when he spoke to his disciples upon the Mount of Olives; but were not present at some other time when Matthew heard him deliver the substance of the 25th chapter of his gospel, in which he describes his last coming at a general judgement. Had the other evangelists been present to hear such a grand and sublime description, it cannot be supposed they would have omitted it. This is strong presumptive evidence that these two chapters were not both delivered at the same time; and did not both refer to the same event.

3. There was nothing in the events of Jerusalem and the Roman armies to accord with the language of our Lord on that occasion. There is no sense in which "all nations" were gathered before him. The Jews were gathered together for war; and a large army of Romans besieged them. But this was not the gathering together of *all* nations. Universalists insist on the word *all* in the Bible to mean not a *part*. And in such an expression, no sophistry can limit its meaning to a few Jews and Romans. In what sense, were *all* nations gathered before him at the destruction of Jerusalem? They were not all, nor a prin-

cipal part, engaged in the war. Neither was any principal or distinguished judgement, at that time, executed upon all the corrupt and wicked nations, nor were the good generally admitted to any distinguished favour, or especially rewarded at that time. The unbelieving Jews to be sure were conquered and suffered much as a people; but the successful Romans were idolators. Who were the righteous so signally blessed at this judgement? Why, the universalists will tell us, they were the christianized Jews, the disciples of that nation. Well, in what manner did they come, *at that time*, and "inherit the kingdom prepared for them?" &c. Why, it is said they entered into the enjoyment of the gospel! Look again. The disciples of Christ, who were already enjoying the gospel, when the Romans destroyed their city, entered into the enjoyment of the gospel! But it is said, they were saved from the calamities that others suffered, and escaped the Roman sword! And was this all? It cannot be proved, that the disciples, *at that time*, received any signal blessing only they escaped the sword. Again when "all nations were gathered together before him," and the King said to them on the left hand, "depart from me ye cursed," &c. who and what did he mean? Why the wicked persecuting Jews. Well, let these stand for the wicked of *all* nations. How did they depart into *(aionion)* everlasting fire; and go away into *(aionion)* everlasting punishment? Why, they were slain by the sword and by famine, and went to the everlasting joys of heaven! Monstrous absurdity! Let us see the absurd thing once more, in form of a paraphrase. "When the Son of Man shall come in his glory and all the holy angels with him, (when the Roman army shall besiege Jerusalem,) then shall he sit upon the throne of his glory (invisible and unknown both to Jews and Romans,) and before him shall be gathered all nations; (the Jews and Roman army shall come together,) and he shall separate them *one* from another as a shepherd divideth his sheep from

the goats. (The believers shall be separated from the rest of the Jews.) Then shall the King say unto them on his right hand; come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Come ye blessed of my father, ye shall escape the sword and the famine now at the destruction of Jerusalem; and ye shall live to suffer all the horrours of persecution—to be sawn asunder, imprisoned, and burned to death, by the Roman Emperors, after they get through punishing the Jews, and sending them to glory!) For I was an hungered and ye gave me meat, &c. (For you christianized Jews did this to one another.) Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Depart from your country and lives, ye cursed, unbelieving Jews, into death and immediate everlasting happiness in the kingdom of glory, prepared for the Jewish nation, the enemy of Christ, and the high priests, and Judas, and all his adversaries!) And these shall go away into everlasting punishment; but the righteous into life eternal. (And these shall most of them die, which all must do soon, and go away into *age-lasting* punishment, a state of immortality and bliss; but the righteous into life *age-lasting*, the enjoyment of the gospel of Christ, by which they shall be persecuted from city to city, bleeding under the lacerating scourge, during life, and at last they shall come to the same place,) or if that will not do, say, (these shall die and go to heaven, and a remnant of them shall be scattered abroad in the earth; and their posterity shall not come to a knowledge of the gospel for many ages; but the disciples shall continue to enjoy the gospel which they have enjoyed before.)

The exposition which universalists give this parable is no better than the above, though they may clothe it up with a little better gloss. If this is believing any thing more than its *varnished* sense, we will admit the author

must be mistaken. Christ's hearers never had acumen enough to so understand him. Neither had any body ingenuity enough to understand him so, till the dazzling flood of light recently poured upon the Scriptures by universalists. Indeed, the light is so piercing and dazzling that none can gaze on it with any satisfaction without first *veiling* their faces!

Does not this construction make our Saviour a fabulous narrator of nonsense? But let his words mean what they unequivocally declare; and the description is powerful and full of meaning. The promised award to the righteous stands in the 46th verse of this noted passage, in exact contrast with the punishment of the wicked. The one is *aionion* life, and the other *aionion* punishment. That the *aionion life* is expressive of the everlasting happiness of heaven generally in the Bible, cannot be disputed. We have seen it was used, as the most common and familiar phrase, to denote the glorious hope, the heavenly inheritance of the disciples. We have seen too, that the adjective which qualifies its duration, was the very same, which was usually employed to denote endless duration—that no other word at the time was so generally employed in that sense—that no other word, in use, was so proper, either from its root and derivation or its familiarity and well known application, to denote the everlasting duration of a thing, as that very word. Over against this everlasting happiness, thus expressed in language usually employed to denote the deathless felicity of the righteous, there stands on the other parallel side of the antithesis, a description of punishment. Look at it. It is *aionion* punishment, and *aionion* life. *No stronger word in the Bible is applied to the duration of heaven, of God, of angels, or any other thing, than is here applied to the bliss of heaven, and the misery of the wicked.* Universalists will dispute this, of course; for it perfectly upsets their theory; and of course, *must* be disposed of. But the learned criticks of past ages

will sustain this proposition, and every learned man, who will examine the subject for himself will know it is true. If any thing, as vague and imperfect as words, can prove the endless misery of a portion of the human race, then it is proved abundantly; and in the strongest possible manner.

4. It will be objected, that Jesus said nothing here about the resurrection of the dead; and if he had meant to describe future judgement he would have noticed that. Answer. The people well understood, that such a judgement as he there describes must be at the resurrection, as matter of course. He had frequently told them of a judgement at the resurrection. For instance thus, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation."—John v: 28, 29. Read again, "It is appointed unto men once to die, but after this the judgement." Much ingenuity has been exerted to make this text mean, that the judgement does not come after death. But their explanations have no weight against the plain declaration of truth. They have never invented an explanation of the text, that had any plausibility in it. Read again, "Because he hath appointed a day in the which he will judge the world in righteousness." Read, "And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be the judge of quick *(the living)* and dead."—Was he ordained to be the judge of the *dead* as well as the living, yet were all the dead judged and rewarded and punished before they died? Hear Paul to Timothy, "I charge thee, therefore, before God and the Lord Jesus Christ, who will judge the quick *(living)* and the *dead* at his appearing and his kingdom." Did Paul here mean to teach Timothy, that the *appearing* of the Lord Jesus Christ, in judgement, would be at the destruction of Jerusalem; and that he would then judge both the living and the dead; and

that all men are judged before they die too? It seems as if universalists themselves, would acknowledge that we might have quoted, at least, one passage of scripture, in the Renunciation, had we been very anxious to do so.

Read, "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thes. III: 13. Why should the Thessalonians be exhorted to be established in holiness, and prepared for the *coming of Christ* at the destruction of Jerusalem? This was an event in which they had no more interest than we Americans had in the great battle of Waterloo. In what sense did Christ come at the destruction of Jerusalem with all his saints?—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thes. IV: 14.

We will now present a passage from 2 Thes. 1 chapters to which we have once referred but with design to bring it forward again in this connexion, as it deserves the particular attention of the reader.

"So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous *judgement* of God, that ye may be counted worthy of the kingdom of God, for *which ye also suffer*: seeing it is a righteous thing with God to recompense tribulation to them that trouble you: And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with *(aionion)* everlasting destruction from the presence of the Lord, and from the glory of his power."

On this we remark, 1. Paul was addressing christians, who, notwithstanding all their fidelity to their Lord, were suffering the extremest afflictions and trials. That they so suffered that they might be accounted worthy of the heavenly inheritance which they anticipated. Of course they were not rewarded in this life for their piety, but suffered *by* it. See verses 4, 5.

2. That a judgement was in reserve for those who persecuted the christians, and that judgement was then future; so that sin itself does not always punish itself, nor does conscience; for they were looking forward to a future time for it.

3. This was not the destruction of Jerusalem; for, as we have repeatedly stated, they had nothing to do with the war which was to rage between the Romans and Jews. Suppose that one of the people at Thessalonica had written a letter to the venerable apostle to know what he meant by the "coming of the Lord Jesus, in flaming fire, who should punish the ungodly with everlasting destruction from the presence of the Lord and the glory of his power"? The apostle should write to him in answer, that he was only indulging in bombast, at that time; and simply meant nothing more than this: you know the Romans are a powerful people, and the Jews by and by will provoke them to war; which will terminate in the destruction of their own city, the loss of many lives, the end of their government, and the dispersion of their people!!! Comment is unnecessary.

4. We add here that the apostles to the Gentiles have never said any thing about the destruction of Jerusalem, of which Christ spoke to the Jews, because it was matter of no special concern to them; although, as we have seen, they frequently allude to the final coming of Christ to judgement at the resurrection of the dead, which places our Lord's meaning in the 25th of Matthew beyond all dispute. There, as well as in this passage to the Thessalonians, an awful sentence of condemnation against the wicked is plainly taught.—Nay, that it will be a sentence to *everlasting* perdition and misery is the express and unequivocal language of Christ and his apostle. There is no evading this truth. If universalists will not have it so, it is because they *will* not; and the whole debate is evidently between them, and Jesus Christ and the apostles. Yet there are faces so

incapable of a blush, as to say before a christian community, that the only reason a man did not quote a single passage of Scripture against universalism, was because he *could* not; that he would gladly have brought it forward if he *could*, &c.! If men are determined not to allow the Scriptures to mean what they unequivocally declare, how can we expect to bring a passage to confute them? Let the Bible speak for itself in its own *unvarnished* unsophisticated truth; and it speaks confusion to universalism, and terrour and dismay to many of its votaries. But to suppose the Bible will confute them, after they have frittered away all its solemn declarations, which do not suit them, none has the folly to presume. Let a thousand men be liberally educated in a foreign land, where they should be strangers to the Bible. Then let each of them receive a copy, with a request that they should examine it with the utmost care, and compare it with the original; and then tell whether it teaches a future judgement of mankind, and the endless perdition of the wicked; or that all men are rewarded in this life justly and fully, and all happy the next moment of conscious existence after death. Let them have no creed to support; no party to please; no interests at stake; no prejudices to warp the judgement; and every one of the thousand would decide, that it teaches future eternal retribution. Indeed, the doctrine is no where taught as a new doctrine, or as a disputed doctrine: for it was generally believed throughout the world; and none denied it in that day who admitted a future existence. But it was taught generally, distinctly, clearly, and amply throughout the New Testament, as an undeniable truth. Indeed, as plainly as any body has ever taught it since; making allowance for the difference of style between the ancients and moderns, we are of opinion that the excess of future misery has been exaggerated by modern writers beyond what the Bible intended; but as to its existence there has been no *difference*.

5. It may be urged in favour of the universalist exposition of the 25th of Matthew, that the spread of the Gospel among the Gentiles and their induction into the gospel faith, is what is meant by the "blessed coming to inherit the kingdom," &c. and their coming into life eternal; but this did not take place in any special sense, at the destruction of Jerusalem. Peter saw the vision of the sheet let down from heaven long before that event; and learned that "in every nation he that feareth God and worketh righteousness is accepted of him." Long before that event the apostle turned to the Gentiles, saying to the Jews, "since ye count yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Long before this event, the Spirit of the Lord was poured out upon the christians of all countries, on the day of Pentecost; and before this, the Gospel was preached by the faithful apostles in Persia, Greece, Egypt, and the northern parts of Africa, in Rome, and Spain, and throughout the known world. Christians had multiplied every where; and the moral kingdom of our Lord was fully established in the earth, long before the Jewish and Roman war, as much as it was at that time.—And there was nothing in that event that could justify the description of the 25th of Matthew.

II. "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Mat. xii: 32.

On this passage universalists tell us the Greek word, here rendered *world*, is *aion* which means an *age* or *periodical dispensation of divine providence*. We have shown in a former section, that this is the sixth definition given the word in Parkhurst's Lexicon—that it is sometimes used in that sense, though not often. That it more frequently signifies a *state of being* is evident; and it is perfectly certain, that it signifies the whole of the state of being for which it it used. It is the word always used in the New Testament, as we believe, for *life time*, when this present

life time is compared with the next. Wherever the inspired writers speak of this life, meaning this present state of existence, and of the life to come, meaning the future state of existence, they call it this *aion* and the *aion* to come. And we declare without fear of contradiction, that *aion* is the most proper word, in the Greek language, to express this present state of being and the next. So that the plain sense of our Saviour was evidently this, "Whosoever shall speak against the Holy Ghost, shall not be forgiven, neither in this state of being nor in that state of being which is to come." But allowing the definition which universalists insist upon to be correct, "they shall not be forgiven, neither under the dispensation of the law, nor the dispensation of the gospel," we would ask them *when* they will be forgiven? We cannot see that their quibble about *aion* does them any good after all. The reader is requested to keep in mind the definition which universalists give to the word *forgiveness* as used in the Bible. They say "it does not signify, a release from any deserved punishment, but a deliverance from sin." Now let them have their own definition of both *aion* and *forgiveness*. Then our text would read thus: "Whosoever shall speak against the Holy Ghost, shall not be delivered from sin, neither under the dispensation of the law, nor in the dispensation of the gospel."!

We might ask in what *dispensation* they are to be delivered from sin? Certainly the Bible knows of no dispensations, in which revolutions and changes take place, after the dispensation of the Gospel. It must be under the *new dispensation* of universalism or mormonism, unknown in the days of Christ, that such sinners are to be delivered from their sins! We always considered this one of the *hardest* among the many *hard* passages that universalists had to contend with.

2. But the corresponding passages will reflect light upon *this* text. "But he that shall blaspheme against the Holy

Ghost hath never forgiveness; but is in danger of *aionion* eternal damnation."—Mark III: 29. "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."—Luke XII: 10.

According to these passages, it is immaterial whether *aion*, in Matt. signifies *this life* or, *dispensation*; for such are *never* to be forgiven—they are *not* to be forgiven. If the universalian definition of *forgiveness* be correct, they are *never* to be delivered from their sins! Nay, they are in danger of *(aionion)* everlasting damnation! It will not be supposed our Saviour was talking about the *danger* of that, which had no existence, except in the brains of enthusiasts and fanaticks.

By a comparison of these passages, we are satisfied, that our Saviour meant, on that occasion, when he was accused of casting out devils by demoniacal agency, that such persons as would deny his miracles thus openly performed before their eyes, and impute them to the devil, were wilfully and obstinately disposed to resist the best evidences of the truth; and, therefore, would not be likely to repent or reform; but would persevere in their perverseness; and were on that account in great danger of being, at last, cast into *gehenna*, and eternally condemned.

3. Such is the language of divine inspiration—the declarations of Christ. If they are not true, they will never injure us; but if they are true, we have an interest in them, with which no earthly object can compare. We shall soon pass from this world of contention and strife. But if we find in the end, that the good, the humble, the practical christian only is to be admitted into the everlasting joys of the heavenly world; and the corrupt, abandoned, and unprincipled, are positively and absolutely to be separated from the favour of God, from all good society, from all the pleasures of a good conscience, and from all blissful sensations and anticipations—to live in darkness, perdition, and

despair, it is matter of the highest consideration, that we attend to it while the vital spark continues to burn. If on this subject, our decision should be wrong, when death closes the scene, and winds up our earthly interests; and we have formed no habits of virtue, no feelings of piety, no reverence and filial devotion towards the invisible and Almighty Disposer of events; and we should find ourselves arraigned before the tribunal of an omnipotent Judge: and should there meet with scenes properly corresponding with those so frequently described in the Scriptures; it would then be too late to alter our plan—too late to correct the fatal errour—too late to retrieve neglected opportunities—too late to recall slighted invitations, and rejected mercies—too late to heal the injuries inflicted upon a fellow being—or to dry the tears of the oppressed—or to wash away the blood that has crimsoned the path way of sin!

We have in this section brought into view a number of solemn declarations of Jesus and the apostles. That they were designed to teach the doctrine of future judgement and eternal retribution, we have not a single doubt. If the consideration of them shall terrify the wicked to pause in their career, we shall be willing to suffer all the "contempt" that shall be poured out upon us as the price of our "temerity." We frankly acknowledge that we would frighten the guilty if they cannot be shamed out of their course. "Knowing the terrours of the Lord, we persuade men." If any tipler shall be haunted with trembling fear, till he dash the poisoned cup from his lips: If any young man, charmed by the deceptive allurements of crime, shall shrink from the contemplated adventure: If any hand uplifted for fatal purpose shall fall harmless before the majesty of truth: If any villain shall be constrained to spare his victim: If the tears of the injured and the suffering shall in any degree be prevented: If the awful dread of future wo shall bring trembling and dismay into the ranks of the gambling, profane, and licentious; and if virtue and practi-

piety shall be promoted, we shall be richly paid; and all sweetly taste the delicious remuneration; though it ght bring around us all the malice of the nether world; l all its blackening storms should pour their unmingled ngeance upon our head.

CHAPTER IV.

Religion and Revelation vindicated, against Skepticism and Infidelity.

I. *On the existence of God.*—That revelation and religion depend on the question, whether *there is a God*, will not be denied. Although it is commonly supposed that there are few or no atheists in the world; and nothing is more unpopular than atheism; yet we are inclined to think that unbelievers in revealed religion are generally atheists. There are many strange things to be sure in revealed religion; but what else could be expected from a special revelation? If its truths were not extraordinary and strange to us—if they were nothing more than what was manifest in nature, then no special revelation would be necessary to make them known to us. While, therefore, we say, that no divine revelation can contradict itself, we say that the strange and to us incredible things declared in Scripture is no argument against its being indeed a divine revelation, but rather an argument in favour of such fact. If we begin with atheism, and say there is no God, then supernatural events would, upon this hypothesis, be impossible, and so would any special revelation be impossible. Nay, organization, intellect, and every thing would be impossible. But begin with Theism—admit there is a God, and all things are equally possible, except they involve a contradiction.

We know that we exist, and are satisfied that the world around us exists. Therefore one of these things must be true: 1. Either the world with all its species and varieties of being has existed from eternity; or 2, that it produced itself; or 3, that it was produced by chance; or 4, that an uncreated almighty and intelligent Being created it. One of these positions must be true.

1. Is it true, that the universe has existed from eternity?

every part of it must have existed so long; for if any
es or variety of being has been created and did not
ally exist, then the whole might have been created as
Therefore, human beings must have always existed.
urse there must have been an infinite number of hu-
eings before this time, and all that shall exist here-
will be so many more than an infinite number. Nay,
housand years ago, there must have been then an in-
number of human beings, and all that have existed
are so many added to infinity! Nay, from all eternity
must always have been a preceding infinite number,
a infinite number must have been constantly increas-
om all eternity! Again, each human being has two
consequently there must have been twice as many in-
numbers of eyes as beings! The same might be said
other things. There is almost an infinite number of
ties added to each other, which amounts to the same
er of absurdities and impossibilities. So that the
y of the eternal existence of the world, stands upon
ng better than an infinite number of impossibilities!
Has the world produced itself? If so it must have
before it existed, which is absolutely impossible,
fore it did not produce itself.

Did *chance* produce the world? No; for chance does
xist itself; or we use the term to denote the occur-
of an event, which had no *visible* connexion with its
; but yet we all understand that such things as are
o happen by chance, have all a sufficient cause as
as any thing else. All apparent chance is direction.
efore chance never produced any thing, and of course
produced the universe.

Hence it follows, that an uncreated, unchanging,
existent, eternal Being, of sufficient power and wisdom
ed the world.

Men of all ages and nations believe in a God, and wor-
him in some form or other. Most of their modes of

worship and religious views have been extravagant and pernicious, when ignorant and unenlightened; but still the universal propensity of mankind to acknowledge a God—its prevalence in every age, in every nation—under all the diversities of education, habit, and custom, through all the intermediate steps from savage to civilized life, is an argument that a God exists. If there is no God but nature, as atheism teaches, she has been recreant to her own honour, in inspiring her children with a universal propensity to look above her, and honour an eternal Divinity as her creator. Whence comes this universal feeling—this grateful offering of nature? It comes from God; suppress the conviction as we will, it is the indelible impress of the Deity upon nature. Again, it is natural for man to prescribe for himself a rule of action which he supposes to be right. When he violates this rule he feels condemned; although no human eye sees it, he feels conscious of the presence of the invisible judge. So that man's conscience will either accuse or excuse him. It is then natural for man to believe in a Deity: nay, it is natural for him to fear the retributions of his justice. Why do we say that any thing is true? Why say that ten is more than one, or that a thing cannot be and not be at the same time? The reason is, because our minds are so constituted as to make such judgements natural. And it is also as natural for men to believe in a Deity, and just as certain that God exists, as that any thing exists. We may try to shake of the belief, for the sake of having a chance to do some things unseen, yet it is as much impossible to bring mankind generally to be atheists and to continue so from age to age, as it would be to bring them to disregard their senses. Philosophers indeed there have been, who attempted to prove that we had no evidence of the divine existence. By the same reasons they have proved, that as there was no God to make a world, there is no world—that we ourselves do not exist in reality! That all our notions about existence, about the world, and about

God, (if we had any such notions) would be only phantoms of imagination! (if we had any imagination!)

3. But when the universe is once in being, waving the manner in which it came into being, it constantly assumes new modifications and changes, which plainly and irrefragibly prove the combination of power and intelligence in their production. If design proves a designer, and contrivance proves a contriver, then we have proof enough in every thing we see around us. Look once at the production of an individual man. He is formed of parts, each part has an office, and is *designed* for a specifick purpose, and is so *contrived* that it will answer that end or purpose. His legs, for instance, are evidently *designed* for standing and walking. They are constructed and shaped throughout, with all the requisite joints, tendons, muscles, &c. for such a use. Now since they are formed a long time previous to use, is it not evident that there was thought and intelligence that looked forward to their subsequent use, and contrived and designed each part, so that it should be adapted to the end in view? Was not the tongue (which is sometimes made an unruly member) designed and contrived and adapted to its various uses? Was not the ear designed and contrived for hearing? And did unthinking nature which could not hear contrive it? The eye is the most astonishing and unfathomable deep of wonders. It would require a volume to explain it but partially. It is formed according to certain known principles of science, requiring in its construction a profound knowledge of the most abstruse and intricate sciences, besides a skill, that must for ever baffle all human imitation. Was there not design and contrivance in its construction; and was there not intelligence in its contrivance? Could blind nature, which cannot see, combine together so many abstract principles of philosophy, and arrange such an astonishing piece of machanism for the purpose of seeing, and all that too without any thought or even design that seeing should be the result? Have we a single reader that is so blind as

to think it? Probably in the human body there is more than ten thousand different things designed and contrived for as many different purposes. But the phenomena of the human body and the adaptation of its parts, are not so wonderful as the more subtle powers, susceptibilities, and aptitudes of the mind. Yet the atheist supposes that no mind was exerted in the production of all this!

Could we search the vast depths of philosophick truth, and range through creation with learned lore, we should see every where a wise adaptation of means to ends; every where extended the broad, palpable, and boundless evidences of divine thought, wisdom and design. It will be said every thing may be traced to the laws of nature. But what are the laws of nature but the will of God? We know nothing of the laws of nature, except what we infer from experience. That nature's operations are connected and bound together in chains of causes and effects we have no doubt, but the strength and power of these chains, we know no more of than we do of Deity. Could we take a stand upon some astronomical height; and look abroad upon the works of God, upon the earth, the moon, the sun, and stars; could we still gaze on to other firmaments rising one above another, like arches reared on arches and stretching on in a vast and inconceivable expanse—millions and millions of suns, spheres, and worlds, moving, wheeling, rolling, and shining, in unbounded magnificence and grandeur and harmony—could we do this, we should feel our littleness, as we should be overwhelmed with the conviction of the universal presence of a creating and supporting power, an omnicient and omnipotent Jehovah. We should feel the truth of the remark, that,

"The undevout astronomer is mad."

The principal objection that is made to the idea of a God, is, that we do not know there is such a Being, for we cannot comprehend him. But the fact that we cannot comprehend him is no argument at all against the position

at he exists; for we could not comprehend him were his istence ever so well known. Our inability to compre- nd him is only proof of our own weakness, and not of the n-existence of our creator.

II. *A belief in God essential to morality.*—In a former mber, we considered some of the outlines of proof that a preme intelligent Being exists, and presides over all the rieties of created nature. That such is the fact, there nnot be a rational doubt. Vain philosophy, it is true, in daring attempt to unfold the arcana of things beyond its n, has denied the existence of a God, as well as the exis- nce of the human soul, or body, or mind. Because she uld not fully comprehend the Almighty, she rashly de- ed his being; because she could not comprehend *mind*, e also denied its being; and for the same reason she has ubted the existence of matter and of every thing!

But men, unaffected with literary mania, will universally lieve that we exist, and that the visible universe is a real- r. And if we admit this we must admit a Deity. If the st is true, the last must be so. And we conceive this to , not only the grandest and most stupendous of all truths, it by far the most important to mankind of any ever con- ived or uttered. If men believe not in a Deity, it is un- niably true, that they will acknowledge no divine law, d fear no punishment from God. It is also true, that so r as such men *choose* to do right they will do so; and when ey choose to do wrong, they will do so, if they can escape man laws. If an atheist were of so good a disposition— so good a heart, that he was entirely above temptation— at he never wished to do wrong, his atheism would not jure any one but himself. But when his disposition hap- ns to be bad—what then? Will it be pretended there is y thing then in human laws to restrain him? Will it be id that *moral principle* will hold him back against the sh of temptation and habit and passion? We answer, is is a supposition where a man has not the moral prin-

ciple, but really possesses a corrupt and bad disposition. It will not be pretended that all men are so good at heart that they choose to do good in preference to evil; for a moment's survey of the practice of mankind, the robberies, frauds, murders, and all the aggravated scenes of crime around us, would convince the most skeptical that human nature is weak and frail, and will yield to strong temptation unless restrained by some opposite motive still stronger. What is there then to restrain the atheist when he is desirous to cheat, to steal, to murder, or to do any other crimes. Human law must be the only answer! But what is the strength and security of human law? Why, if the atheist could contrive to commit his crime, without the presence of witnesses, he might do it with perfect safety. The dark curtains of night might conceal the darker deeds of atheism from detection. Under its ample folds he might sally forth to works of black revenge, plunder, and assassination. He thinks no God sees him—no human eye can pierce the darkness that shrouds his villainy—and he betrays not himself with the tremblings of guilt and fears of awakening judgement. What then is the strength of the law? Suppose he happens to be arrested, in a community of atheists, how would the truth and nothing but the truth be brought before the court? Why, atheists might tell the truth or not tell the truth as they pleased! Nothing but the fear of human laws could induce them to tell the truth, (when they chose not to do it,) and all those human laws might be evaded by perjury! Of what use then would human laws be in a community of atheists? Of the same precisely that rules of relative action are in a band of robbers or banditti, which each would respect and abide by so long as he conceived it for his interest to do so and no longer. Hence it will be seen that all human law derives its whole strength and salutary influence from the belief of a God. Nay, the best law might become an engine of injustice and cruelty by that system of perjury which atheism

allows and no human law could prevent. These arguments are designed to show, that atheism, from the very nature of things, removes all restraints of law, both human and divine, and leaves man—frail, erring man, to do in all cases just as he pleases, or to pursue what he conceives to be his own interest without reference to right or wrong. Show us an atheist, and you show us a man, who would commit perjury or murder or any other crime that he supposed he could do without legal punishment, and that he supposed would be a great benefit to himself. Such is human nature! black enough to be sure, but we think no blacker than reality.

It may be said that the atheist will often practice virtue from the *love* of virtue. But we ask why the atheist will love virtue? The answer must be, because he conceives virtue to be conducive to human happiness. Very well. He loves mankind generally, but he loves himself more; therefore he would prefer virtue as a means of publick happiness, when his own interest was out of the question; but when vice or crime would conduce more to his own happiness than virtue, then he would prefer vice and crime.

It may be said too that although the atheist cannot fear God still he fears disgrace, publick opinion, &c. as well as human laws. Very well. He may fear publick opinion *some*. But how many hundreds are there that get too much abandoned to regard publick opinion—who are below shame—and who cannot blush! Yet the fear of the invisible God may sometimes come over them, and shake their nerves from purposes of crime. Let such be atheists, and nothing but human law will restrain them, and that, unsustained by religious considerations, would be like binding the whirlwind with strings. But what is *Publick Opinion?* A thing that restrains vice at one time and allows it at another. Publick opinion always conforms to the general governing principles of society. Suppose all are atheists. They look to no God and no divine law for a

standard of right; of course publick opinion would soon settle down upon such principles of right as might obtain the authority of custom and fashion. Every man's paramount object being his own happiness, he would conform to human laws when he thought he could not safely violate them, or when he thought it would be for his interest to abide by them. And when he thought it for his happiness or pleasure to violate them he would do it.

It will be objected that these arguments all go upon the supposition, that man is a perfectly selfish being, and actuated always by hopes and fears.

True—man is selfish—and he is actuated by hopes and fears principally. Sympathy, charity, love, hatred, joy, anger, and other affections of mind, have more or less influence over his actions; but all the affections and passions of the mind are held in a great degree of subordination to the high and controling influence of hope and fear. Hope and fear, therefore, the one to encourage virtue and the other to restrain vice, are the guardian angels of publick morality and human happiness. They are absolutely indispensable to secure the rights of each from the frauds and criminal depredations of all. And these guardian angels can only live with the firm belief of a good and Almighty Being that governs the moral world. Eradicate the idea of a God from the minds of all, and let darkness deep and boundless be poured upon our origin and end, and every light in the moral universe would be extinguished; the eternal line of demarcation between right and wrong would be shaken with passion and caprice. Publick opinion would degenerate till love of virtue and pride of character would cease to be; publick men and publick law would soon connive at all things which beasts may do; the sacred ideas of husband, wife, parent, child, brother and sister, would be engulphed in the vortex of incestuous and common intercourse! Then most of those high and exalted feelings, which originate in the contemplations of an

all perfect God, and a bright and immortal existence, those lofty aspirations that exalt human nature, the fine, generous, and tender sensibilites of the heart, the sweet and endearing communion of minds impressed with the divine presence, would degenerate into universal apathy! Men, thinking themselves to be beasts, unseen except by fellow beasts, and amenable to no other tribunal, would certainly act like beasts, or rather worse as they possess higher and more exalted faculties.

Do any want proof of this? It is as susceptible of proof as any thing can be. It is not only demonstrated from the nature of man, but also from all history. *Every pretended Philosopher, who has advocated atheism, has avowed more or less plainly, that nothing was wrong that could be done safely!* We have never known an individual advocating atheism, whose moral principles were not very much corrupted. We have never known one whose moral honesty we would dare to trust! It has never been the general opinion of a nation, so as to manifest its influence upon publick laws and national morals, except in one instance, and it probably never will be a general and continued evil because it is unnatural and absurd, and must work out its own destruction. The exception to which we allude was France. The legislature of France abolished the Christian Era, and formally renounced religion. By a decree they declared death an eternal sleep, and the immortality of the soul, and the existence of God were formally disavowed by a National Convention. All the religions in the world were proclaimed to be the daughters of ignorance and pride; and it was decreed to be the duty of the Convention to disseminate atheism throughout the world. In the words of an English author, "As a part of this duty, the convention decreed that its express renunciation of all religious worship, should be translated into all foreign languages! Correspondent with these professions were the effects actually produced. Publick worship was actually abolished. The

Churches were converted into *temples of reason*, in which atheistical homelies were substituted for the proscribed service; and an absurd and ludicrous imitation of the pagan mythology exhibited under the title of the "religion of reason." In the principal church of every town a tutelary goddess was installed with a ceremony equally pedantick, frivolous, and profane; and the females, selected to personify this new divinity were mostly prostitutes, who received the adorations of the attendant municipal officers, and of the multitudes whom fear, or force, or motives of gain, had collected together on the occasion. *Contempt* for religion or decency became the test of attachment to the government; and the gross infraction of any moral or social duty was deemed a proof of civism, and a victory over prejudice. All distinctions of right and wrong were confounded. The grossest debauchery triumphed. Then proscription followed upon proscription; tragedy followed after tragedy, in almost breathless succession, on the theatre of France; almost the whole nation was converted into a horde of assassins. Democracy and atheism, hand in hand, desolated the country and converted it to one vast field of rapine and blood. The moral and social ties were unloosed, or rather torn asunder. For a man to accuse his own father was declared to be an act of civism worthy of a true republican; and to neglect it, was pronounced a crime that should be punished with death. Accordingly women denounced their husbands, and mothers their sons, as bad citizens and traitors; while many women—not of the dress of the common people, nor of infamous reputation but respectable in character and appearance, seized with savage ferocity between their teeth the mangled limbs of their murdered countrymen. France during this period was a theatre of crimes, which, after all preceding preparations, have excited in the mind of every spectator amazement and horrour. The miseries suffered by that single nation, have changed all the histories of the pre-

ing sufferings of mankind into idle tales, and have been anced and multiplied without a preceden , without a ıber, and without a name. The kingdom appeared to hanged into one great prison: the inhabitants converted felons, and the common doom of man commuted for violence of the sword and bayonet, the sucking boat the guillotine. To contemplative men, it seemed for a on, as if the knell of the whole nation was tolled, and world summoned to its execution and its funeral.— hin the short time of ten years, not less than three mil- s of human beings are supposed to have perished in single country, by the influence of atheism."—*Horne.*

uch is the moral portrait of national atheism! Such uman nature, when left to itself, and shrouded in the bre and horrible darkness of infidelity! God grant this nation may never feel its iron grasp—that the ste and ennobling energies of virtue, the pure and sweet earments of exalted virtuous society, and the holy and ıful feelings of religion may not wither away under the hting frosts of moral night, cheerless and cold as death, rayless and starless as the grave.

t will be objected that religion is proved by the same ıns to be pernicious. Not so. Religion's very essence ıoral goodness. Its sole object is the reformation of ı. Atheism teaches men to do whatever they think will ıre to them the most happiness and pleasure. Religion :hes men to do whatever God commands, and that his ımands are all founded in immutable and eternal recti- ɜ.

ome professors are corrupt—true—but this militates against religion. It only shows that they have no re- on as they pretend, or that they have not enough of it restrain their wicked propensities. If so much evil unds in spite of all the efforts of religion, how deplora- would be the condition of man were these banished n the world?

We shall be referred to the Catholicks at the Reformation, the Inquisition, and the early persecution of New England for proof that religion is worse than atheism on account of the intolerance and persecution which it produces. Religion never produced these effects. Mercenary, and bigoted priests had inflamed the minds of their followers, and made them believe that religion required persecution.—Here has been the errour in all religious persecutions. It was not religion but the advantages, which wicked men took of the ignorance and religious prejudices of the people, to fan the flames of persecution, and thus to open the way to political ascendency and worldly aggrandizement. These persecutions are the evils which irreligious men and atheists have brought upon their fellow beings under the stolen mantle of the religion of mercy and truth. Such men have made the religion of heaven an engine of cruelty and oppression that might make angels blush; but this only proves the depravity of man, and the greater necessity for some high and powerful restraint, such as pure and unsophisticated religion imposes upon the mind. We are apt to suppose that religion has generally been attended with persecution and has produced little or no other effects; but the seasons of persecution have only been occasional and interspersed with intervals of peace and security.—Shall we say now, because men have sometimes eaten improper food that poisoned them to death, that, therefore, it is not proper to eat any thing! That because men have sometimes breathed a poisonous air, that, therefore, it is not proper to breathe at all! That because men have sometimes burned one another to death with fire, that, therefore, it is improper to use any fire in any case! That because men have sometimes perverted government to purposes of ambition, war, oppression, and injustice, that it is improper to have any government! That because they have sometimes been imposed upon with counterfeit money, that it is not proper to have any money! That because *friend-*

ship has been sometimes used as a mantle for perfidy and treachery, that friendship should, therefore, be banished from the earth! That because every virtue has been perverted, that it is proper and necessaay gravely to turn every virtue out of society!

The truth is, the greater any moral blessing is, the stronger and more general will be the propensity of men to pervert it to some base purpose. And although religion as the greatest and best gift of heaven has been often perverted and disgraced in the hands of wicked men, yet it is as essential to moral health as the oxygen of the atmosphere is to physical health. It is the very vitality, motive power, and security of the moral world. Without it life would be but a woful dream, man an enigma, and all creation but a mockery of unmeaning splendour—a gigantick and worthless pile of desolation and ruin.

We have drawn a sketch of the moral tendency of atheism. We have showed that self love, being the ruling principle of the human heart, would always lead man to do what he supposed would tend most to his happiness or pleasure, all things considered. That this is the general governing principle of man there can be no doubt. Every individual is moving along the journey of life in the pursuit of happiness. Happiness is the grand object before him. He looks around him as he moves forward and judges what will secure this object and what will not. He sometimes may neglect what his judgement teaches him would yield him most happiness in the end, to gratify and indulge some strongly excited passion, but soon returns to the pursuit, according to the convictions of his judgement. These things being facts, indisputable facts, let us suppose two parallel cases to contrast the moral results of theism with atheism. A theist, one that believes in a God, is in indigent circumstances. He is travelling alone in an unfrequented wood. He falls in company with a stranger who has a large sum of money with him. He thinks over

the poverty and obscurity of his own family. He thinks of the splendid schemes he might accomplish with this stranger's money. He reflects that there is no witness; he can stab the stranger to the heart and possess his money, and never be detected. The temptation is strong and urgent—he hesitates—his mind turns on God—he feels assured that the omnipotent searcher of all hearts sees him. A still small voice whispers to his conscience that such a deed is the gate of hell—that it can never pass the terrible scrutiny of the inflexible judge, nor escape the retribution of justice. He dares not be a murderer! He judges it better for him to toil and be content with the avails of honest industry, than to brave the thunders of the Almighty, and rush upon certain and inevitable ruin. We have not supposed him actuated by any thing better than self love, but believing in a God "who will not clear the guilty," he sees that he cannot be permitted to find his happiness in any pursuit which God will not approve.

Let the atheist who believes in no God be placed in the same general circumstances. Suppose his disposition is just as good as that of the other. He also loves himself and seeks for happiness. From all that he can see or all that he believes, it will be best for him to rob and murder the stranger. He thinks no man can detect him and no God sees him, therefore he thinks he can lose nothing, and must gain much by acting for a moment against his sympathies and convictions of right. He commits the crime!

Now we admit that one of these men was in disposition as bad as the other; but with similar dispositions, and under similar circumstances, and acting too upon the same general principles of self love, the atheist commits the crime, and the theist does not.

Let it be said the theist was as bad at heart as the atheist, still the theist spares the stranger, while the atheist murders him. Here is then a preference to the moral influence of *belief* as certain as any truth. And it is a preference of incalculable importance to mankind.

We may be asked whether *self-love* is the only spring of action? Many affections of mind have more or less control over our actions. Strong passion may induce us to do what we are satisfied will not be for our good; so we may say of inveterate habits; but if in such cases we turn from the dictates of judgement, it is for the present gratification of some strong propensity, and it is only bartering away a long period of temperate enjoyment, for less substantial but more immediate and fascinating pleasures. In such cases all proceeds from self-love. Loving ourselves we seek the indulgence of our various affections, appetites, passions, &c. for the sake of the delight they yield. For HAPPINESS, the hero braves the dangers of war; the mariner despises the perils of the deep; the labourer toils; the miser starves and counts his shining dust; the scholar pores over the tomes of ancient and modern lore; the philosopher intensely applies all his mental energies to the inscrutable laws and doctrines of nature. For HAPPINESS, the philanthropist looks with benignant eye on mankind, and attempts to mitigate their woes, because he can only be happy as he sees others so. For *happiness* young and ardent *love* seeks its object through dangers, perils, and unconquerable perseverance. For the same end *revenge* urges its way through unwieldly obstacles, tramples in scorn upon all finer and holier affections, and feasts with a demon's bliss on the ruin of his victim. And the pious worshipper of the Most High, as he bends upon the altar of his God, seeks his own felicity—it is this, which he knows fills his heart and soul with purest, holiest, and most perfect bliss. All things are done for happiness. Therefore, if we would have men practice virtue, we must teach them that it is essential to their happiness. And they cannot see it, at all times and in all conditions, essential to their happiness, only upon the principle and persuasion that an invisible and all perfect Being presides over the world, and "will render to every man according to his works." It might be thought, that

the command to love God with all the heart, &c. is inconsistent with self-love. It is inconsistent truly with that narrow kind of self-love which seeks for happiness in low and groveling or wicked pursuits; but perfectly consistent with that rational and exalted desire, which aspires after happiness from a communion with God and the fruition of all heavenly attainments.

As the existence of the SUPREME BEING is the foundation of all existence, so a *belief in Him* is the foundation of all belief and of the whole moral universe. It is the very basis—the everlasting rock, on which the whole fabrick of morals rests, and must for ever rest. Human wisdom and philosophy have no substitute to offer. It is necessary to believe other things besides this, but this is the beginning. This is the foundation of nature and of truth. And men, beginning here, may differ in some subsequent and minor points, but their differences must be comparatively small and of less momentous consideration. The reason we think so, is, because we think it impossible for one to believe in the existence of a God, without believing also in his special providence, the impartial dispensations of his justice, and the accountability of his creatures. *We* could as easily abandon our faith in his existence, as in either of the above principles. That there is an almighty intelligence that superintends the vicissitudes of the universe, all things in heaven and in earth proclaim; and these other truths are but unavoidable deductions from the first. Is it not as manifestly absurd, to believe in God who has no special providence, who has no agency in any thing, as to deny his being? Is it not as absurd to deny, that He takes cognizance of human actions, and dispenses justice to his creatures in the ultimate unfolding and consummation of his purposes, as to deny his existence?

Although we have thus far founded our argument upon the influence of a remunerative and punitive principle, necessarily connected with the very existence of a Deity, and

operating upon the human mind as powerful motives to virtue, as if the believer was no better *at heart* than the unbeliever, yet we are far from admitting that *belief* does not often affect the very heart—the disposition, and the mind. Whatever might have been the first motives to virtuous actions, they become habitual when continued in, and modify and assimilate all the affections of the soul. No one can tell without much attention to the subject, what effect may be produced upon the mind and feelings by the frequent contemplation of that great and good Being. As profane and blasphemous expressions tend to vitiate and corrupt the heart, so on the other hand, pious and devout reflections tend to purify, improve, and enrich it. By serious meditations on his greatness, his justice, his goodness, his unbounded and everlasting love, and all the glories of divine perfection, the mind gradually harmonizes with these bright and lovely attributes. And ever looking forward to its resplendent and glorious object, the mind presses on with ever growing and never tiring purpose to an humble imitation of the divine goodness. Our dispositions and habits have always a tendency to coalesce with those of the persons with whom we associate, especially when we hold them in high estimation. The humble and devotional believer in God so often communes with him, meditates so happily upon his amiable perfections, and dwells with such fervid and vivid emotion upon the bright image of moral loveliness, that he is drawn imperceptibly to admire and love every thing that resembles God. Would it not be an advantage to a young person to be permitted to associate with one venerable for wisdom and moral worth? Most certainly. For as vicious associations tend to contaminate the whole circle, so virtuous associations tend also to strengthen and enlarge the sphere of excellence. The believer in God, therefore, need not be alone. He has at all times access to the fountain of all good. There he may improve his character, "grow in grace," soften and hu-

manize his heart, chasten and elevate his affections, and approximate toward the perfection of that high and holy Being, till all meaner desires shall be absorbed in pure and spontaneous devotion to the will and law of God. It is this that has raised millions of our fallen race almost above all the elements of sin and all the evil propensities of the heart. This has imparted to believers a fortitude in sickness, wretchedness, and pain, that sustained the triumphant soul. Animated and supported with this, they have met the frowns of tyrants undismayed. They have gone with undaunted firmness to gloomy dungeons—to be laid in massy irons within the dark vaults of cold and dreary walls. They have felt the unutterable pangs of the inquisition and the *Auto da fe* without a groan; and they have been broiled alive, to satiate the vengeance of unthinking and unfeeling bigotry and blind infatuation, while with unearthly transports, they glorified God that they were accounted worthy to suffer in attestation of eternal truth! These things are facts. And they prove that a belief in the Deity has a powerful influence on the actions and characters of men. Admit, that false religion has done the most evil of any thing—this only proves that true religion has power to do the most good.

Let our readers here pause and seriously reflect on the subject of these hints. We have not yet done; but if we have a reader, who doubts the truth or utility of religion, let such at least reflect, whether he has examined the evidences of religion without previous judgement, and without an unwillingness to be convinced. Probably no important objection has ever been conceived by any infidel that *we* have not considered; we have considered the arguments too in favour of religion, and think them entirely unanswerable, overwhelming and conclusive.

III. *The subject of a revelation, considered.*—The people of our country may be divided into three classes, atheists, deists, and christians. Atheists believe in no God; deists

believe in a God, but not in the scriptures; and christians believe in a God, and the scriptures which unfold the Patriarchal, Mosaick, and Christian dispensations. It is evident that all the great geniuses, who in their literary madness, have written against religion, were really atheists, though some of them have partially concealed it under the appearance of deism. Deism is in fact a perfect anomaly. No philosopher has ever been able to systemize it. They could only give to "airy nothing a local habitation and a name." It is only a kind of *milk and water infidelity*, (if we may so speak,) designed for weak, moderate, and timid disciples of the system, and such as are but just initiated. It is the twilight between the light of religious truth, and the darkness of atheism. It is but the intermediate step between errour and truth.

Mr. *A. Kneeland*, a universalist preacher, who stood among the first for erudition, strength of mind, and interesting manners, became a deist. But here he could no more rest, than a falling stone could stop before it comes to the ground. He became an atheist! Some censured him and accused him of bad motives: even some of his universalist brethren questioned his integrity. We did not like this at the time. *We* loved him when in his right mind, and had not the heart to persecute him in his misfortunes. We thought him a good and great man, that his motives were always good, but his unbounded thirst for knowledge, his ardent and inquisitive disposition to extend his researches far beyond human limits, at last broke down his giant intellect, and laid the fair, moral and mental fabrick in ruins, no more to be admired, but to moulder away in sunless, starless, and joyless oblivion.

But to return from this digression,—there is no middle course; we *must* be atheists or christians. Admit a God, and the whole system of christianity is or may as well be admitted. All mysteries are resolved into the will and purposes of Jehovah. Deism supposes there is a God, but

that he has made no revelation except through the medium of nature. That he never acts except through the fixed laws of nature. That he has no special agency or providence in the things of the world. Now who does not see that this is in effect atheism? If deism has a God it might as well have none, since it assigns him nothing to do; and thinks it an insult to offer him worship. If God does not act, it is the same to us as though he did not exist. If he never interposes his power to arrest, suspend, or direct the course of nature, then what avails it that he exists? According to such theory, men live, and act, and die without his notice, and of course have no rewards to expect, nor punishments to fear, but are left to dodge, and snatch up what little crumbs of comfort they can by all the cunning and art they possess while here, and then be annihilated. Deists sometimes talk of their exalted ideas of God—of his being far above the little things contained in the Bible—that he is far above any thing like a miracle or special providence—that he is far above any special agency in the little affairs of the world. Now must not their God be vastly great and glorious to make a world, and people it with rational beings and never take any further notice of it!—What a grand and sublime character, to fill the world with intelligencies, and take no further notice of their actions, or their destinies! The deist's God seems to be great indeed, since he is too great to take any notice of his own works, or have any agency in the concerns of his own creation. Do they really think he is like some great men among us, too much a *gentleman* to engage in any useful business? Although the idea is rather sarcastick, it does really seem that they have some such conceptions of the Divine Being! Else why suppose, since there is a God, that he should not be present to manage every thing and do every thing that justly ought to be done?

1. It must be admitted by deists that God is *able* to make a special revelation. That he *could* do this if he pleased.

That he could not only reveal truth to the human mind, but could make that mind sensible that such truth was a revelation from him. For if he could make man capable of communicating his thoughts to his fellow man, he must have power to make a revelation.

2. If God have power to do it, he would do it if it were necessary, provided he were wise and good. The deist infers from the order and harmony of nature, and the abundance of benificent tokens, poured forth upon all things, that the author of all things must be wise and good, therefore, they must admit that a revelation could and would have been made, had it been necessary. We intend to adduce arguments to prove that it was necessary, but we must suspend them for the present, for the purpose of presenting some further general considerations on the subject.

Before attempting to prove a special revelation necessary, we would prepare the way by answering some objections which have at times obtruded themselves upon our peace.

1. If God designed to make a revelation to men, why did he not make it to each and every person, since he could do it as easy, and not oblige almost the whole world to trust to the veracity of a few for a revelation?

Now suppose we were to reply to this, "we do not know," would that be any argument that God had not revealed divine truth in the Bible? Does not the deist see and believe thousands of things in the works of God which are inexplicable to him? Can the deist tell us *why* all things are to be found in his book of nature which he sees there? But God undoubtedly has good reasons for making a revelation as he did. We might ask, *why* did not God make all men perfectly wise and good the moment they were born? Why did he not build them houses, prepare their clothes, and spread out in every house fine furniture, and a rich table laden with all varieties of food richly cooked? Why did he not clear us farms, lay us out gardens,

walks, bowers, temples, cities, bridges, navies, etc. etc.! He has not done these things. Can the deist tell us why he did not do it, when he could have done it just as easy, so as not to put us to all this trouble? If the deist will tell us this, and thus explain this part of his *book of nature*, we will engage to tell why the Deity did not make a special revelation to every man's mind, so as not to put us to all the trouble of searching after the evidences of truth. The fact appears to be, that God has wisely placed the objects of our natural wants at a little distance, but has given us powers and faculties to obtain them, thus making that exercise and employment so necessary to health and happiness, also essential to the supply of our natural wants. We can all see, that this economy is one of the greatest physical blessings. So he seems in like manner to have placed the unexhausted stores of intellectual riches and divine wisdom at a little distance, but yet so near that every one, by the due improvement of his faculties, may obtain as much as is necessary for him. The evidences of the authority and truth of revelation are within the grasp of every person that will devote his mind seriously and candidly to the examination. The feeblest mind may find enough, and yet they are so capacious, so numerous, and so inexhaustible, that the strongest minds, such as Locke, Newton, and other giants in intellectual science, may also find enough to satisfy their every inquiry; so it is a fact beyond controversy, that the greatest students of nature, the greatest philosophers of this world, have been the best of christians.

A constant and special revelation to every person would cut of all the pleasures of mental exercise, all free moral agency, and would destroy the very constitution of man, and would be a palpable anomaly to the whole system of divine economy.

2. The second objection is, if the Bible is a revelation from heaven, how comes it to contain so many indecent

and immodest expressions, especially in some parts of the Old Testament?

This objection, from its peculiar delicacy, we would gladly pass over in silence, were it not for the fact, that it is in the mouths of many, who probably never gave the subject a single day's serious reflection; and it is tauntingly flung out as certain proof that the Bible is false and immoral.—Let it be then considered by such as only want the truth, that the Bible was given in such language as was then used and understood; and had it been given in any other, it would have been unintelligible. At the time of writing of the first parts of the Old Testament, men were like the heathen in their manners and tastes. Men associated with men, and did not mingle in common society and conversation with females. Consequently they had no ideas of refinement, delicacy or modesty. But the occurrence of these expressions in the Bible is mainly to forbid and condemn such habits as prevailed in such unrefined state of society. This very Bible was the means, and the only means, as history and facts plainly show, of bringing women forward, from that degraded vassalage, in which they have been ever held in all unchristian countries, to that rank in human society for which the God of heaven designed them. Here under the broad protection of christianity, women have stood forth as *companions*. Christianity has taught them that they have minds to cultivate and virtues to cherish. A social intercourse and mutual improvement of taste, manners, and conversational enjoyment have been the consequence. Now, men have ideas of modesty, decency, &c. and in the light of this refinement brought about by the Bible, they turn round and affect to be astonished at words used at a time that no others would have answered the purpose! But not in a single instance can it be found that any immodest, indecent, or immoral acts were laid down with approbation and encouragement. We should not go to the Bible for notions of fashionable

refinement as we would to a novel, but without levity, with the sincere desire of our hearts to learn our duty and do it.

3. If the Bible is a divine revelation, why was it not made in the beginning of creation, and continued to be known and understood by all men in all ages?

We answer. Had a full and complete revelation been given in the earliest age of the world, it must have consisted entirely of prophecy or the prediction of future events, as then nothing had transpired for history. And a published prediction of all the events recorded in the Bible might have prevented the occurrence of most of them, as they were dependant on human agency. Who can believe that the sons of Jacob would have disposed of their brother Joseph as they did; that Potipher's wife would have done as she did; &c. had all these things been plainly predicted to all of them? Who can believe that the Egyptians would have refused to give up the Hebrews, and suffered all the plagues which were designed "to show forth the power of God" and to inspire the confidence of those people who were to follow the cloud by day and the pillar of fire by night? And who thinks the infatuated armies of Pharaoh would have followed the children of Israel into the red sea, had they known all these things before hand? Of course such a revelation must prove to be false.

It may be said, that God could cause all events to take place, as predicted. True, and he has done it, by putting forth a revelation, compounded of both history and prophecy, written in different ages, presenting a perfect chain of events, from the beginning of the world to the end, both predicted and recorded, harmonizing in all its parts, and unfolding its consistency and excellence from age to age as a stupendous concatenation of self vindicated truth.

Furthermore, we could not then compare the moral and social condition of mankind, who had not the blessings of revelation with that of those who had them, so as to discover the necessity, the worth, and the moral power of such

a revelation as we now do. Now we can look back upon the degraded ages of the world previous to the illumination of divine truth; and we can look around upon the nations on whom the sun of righteousness has never dawned, and we can see the same universal degeneracy—the same gross idolatries—the same universal poligamy, the same indecent abominations, prostitutions, the degradation of females, &c. every where abounding in every age and place that is not elevated with the moral influences, and virtuous principles of the gospel; and we can learn from thence the vast—the infinite worth and power of the gospel of Christ. If a single soul can survey the whole effect of christianity on the state of human society, and contrast it with the heathen and pagan nations of all ages, and all the kingdoms of the "false prophet," and yet feel opposed to christianity, he must possess the heart of a fiend and the nerves of a demon.

Thank God, a revelation has been made. It has been made exactly at the right time. It has been promulgated to all the extent that was necessary at this time for the accomplishment of its predictions; and it will continue to be promulgated till "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," till "his kingdom shall extend from the rivers to the ends of the earth," till "the glory of the Lord shall be revealed and all flesh shall see it together," till "the earth shall be full of the knowledge of the Lord as the waters cover the sea," till "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

IV. *The necessity of a divine revelation, considered.*—In order to form an opinion of the necessity of a divine revelation, containing a transcript of the natural and moral attributes of Jehovah, his will concerning our actions, and our final destination, we must look at the condition of mankind where the Bible has been unknown; and com-

pare it with the condition of men where it is known. If we shall find, from surveying the condition of man unenlightened with the gospel, a universal defect which neither learning nor philosophy nor any human device can supply or obviate, we shall then see the necessity of something more than we possess by nature. Hence we shall infer, that a wise and good God must have granted that which was so necessary for us. Then on the other hand, when we find the gospel to be the very thing and the only thing to complete and finish our happiness and the perfection of our condition, we shall be constrained to confess that the gospel was the great thing necessary to men, and was therefore the very thing which a wise and good God must have given to men.

1. It is a fact that among all nations unchristianized, the most imperfect, absurd, pernicious and degrading views of God obtained. And not only so but the most extravagant notions of worship and moral duty, and consequently the most degraded, corrupt and miserable condition of the people. The Roman empire in her ancient splendour, was probably the most refined and virtuous part of the pagan world. But what was the Roman empire? They had the refinements of human learning. They had great philosophy, great orators, great statesmen, heroes, conquerors, patriots, and all the greatness and goodness which unchristianized communities can attain to. Yet "temples and fanes were erected to all the *passions*, *desires*, *fears* and *evils*, to which mankind are subject. Suited to the various characters of the divinities were the rites of their worship. Many of them were monsters of the grossest vice and wickedness; and their rites were absurd, licentious, and cruel, and often consisted of mere unmixed crime, shameless dissipation and debauchery. Prostitution in all its deformity, was systematically annexed to various pagan temples, was often a principal source of their revenues, and was, in some countries, even compulsory upon the fe-

s population! Other impurities were solemnly prac-
l by them in their temples, and in publick, from the
thought of which our minds revolt. Besides the num-
of men, who were killed in the bloody sports and spec-
s instituted in honour of their deities, human sacrifi-
were offered to propitiate them."*
uch, reader, is the refined condition of the most impro-
but unchristianized country in the universe. So high
human efforts unaided by the gospel raise mankind
no higher. It is the very acme in morals and happi-
to which mankind are capable of rising without a re-
ion. But the greatest of all the abominations, which
stianity is designed to obviate, is the horrible custom
fering human victims to appease the imaginary wrath
e pagan deities. "The chief oracles among the hea-
s appointed human sacrifices; as that of Delphia, that
odona and that of Jupiter Saotes. It was a custom
ng the Phinicians and Canaanites, in times of great cal-
y, for their kings to sacrifice one of their sons, whom
loved most; and it was common both with them, as
as the Moabites and Ammonites, to sacrifice their
lren. Further, the Egyptians, Athenians, and Lace-
onians, and generally speaking, all the Greeks; the
ians, Carthagenians, Germans, Gauls, and Britons;—
ort all the heathen nations throughout the world of-
l human sacrifices upon their altars; and this not on
in emergencies and imminent dangers only, but con-
tly and in some places every day. Upon extraordinary
dents *multitudes* were sacrificed at once to their san-
ary deities. Thus during the battle between the Sicil-
rmy under Gelon and the Carthagenians under Amil-
n Sicily, the latter remained in his camp, offering sac-
es to the deities of his country and consuming upon one

* For this quotation and others on this subject, the reader is re-
d to the first chapter of *Horne's Introduction to the critical study
nowledge of the Holy Scriptures*. A work which establishes
evelation of the Bible beyond all cavil or controversy.

large pile the bodies of numerous victims. When Agathocles was about to besiege Carthage, its inhabitants seeing the extremity to which they were reduced, imputed all their misfortunes to the anger of Saturn; because, instead of offering up children of noble descent, (who were usually sacrificed,) there had been fraudulently substituted for them the children of slaves and foreigners. Two hundred children of the best families in Carthage were therefore immolated, to propitiate the offended divinity; to whom upwards of three hundred citizens voluntarily sacrificed themselves from a sense of their guilt of this pretended crime. On another occasion, the Carthagenians having obtained a victory, immolated the handsomest of their captives, the flame of whose funeral pile was so great as to set their camp on fire." Who can read the story of such abominations and cruelties and not feel his heart bleed within him? Are there men who have basked in the broad light of revelation, and enjoyed the healthful morals and general happiness which it imparts to society, and who would now break down its pillars and crush the highest interests of all future ages in its ruins? Yes there are such men. Men too that profess much benevolence and philanthropy! But they are either deeply deluded and infatuated, or they are the heartless and unprincipled enemies of mankind.

There are now in all unchristian nations vices of the most horrible character, so universally prevalent as to evince the absolute imbecility of all human wisdom, and its entire inefficieny to guide mankind. In the unchristian countries of Africa, Tartary, and the Philippian Isles, the grossest idolatry and superstition prevails and corresponding vices. Among these are *polygamy*, every man having as many wives as he pleases with the privilege to abandon any of them at pleasure. *Infanticide*, the practice of murdering such infants as they choose not to raise. Cannibalism, the practice of eating human flesh, and butchering one another for food as we do the brutes, though this is not

universal. *Universal prostitution*, and the degradation, slavery, and misery of the females.

And indeed Hindostan and China, although renowned for their progress in arts, are little or no better in point of morality. The Hindoos have no less than three hundred and thirty millions of gods to worship and appease. They have impure and shocking rites, self-tortures, the burning of widows, the destruction of infants, an unrestrained intercourse between the sexes, polygamy, self-devotion to Juggernaut, and other horrid customs too numerous and awful to be described.

"The universal characteristicks of the Hindoos are habitual disregard of truth, pride, tyranny, theft, falsehood, deceit, conjugal infidelity, filial disobedience, ingratitude, (the Hindoos have no word expressive of thanks) a litigious spirit, perjury, treachery, covetousness, gaming, servility, hatred, revenge, cruelty, private murder, the destruction of illegimate children, particularly by procuring abortion (not fewer than *ten thousand* children are computed to be thus murdered in the single province of Bengal every month,) and want of tenderness and compassion to the poor, the sick, and the dying."

In China the finest arts prevail, yet their morals are in many things no better than among the Hindoos. Polygamy is universal among them, the degradation and misery of women as the never failing consequence of polygamy, and the exposure and destruction of infants. This last cruel and inhuman practice prevails to such an extent that no less than *nine thousand* are estimated to be thus murdered in the city of Pekin every year. O, God! are these the boasted advantages of living without a knowledge of Christ and a divine revelation!!

Those numerous nations who bow to the sceptre of "the false prophet" deriving their religion in part from the Bible, believe in one God, and are not so extravagant in their idolatries, yet as they derive their morals from a licentious and

lacivious impostor, they are about equally degraded with those of the pagan world. "Nor are the absurdities in religion among the modern heathen nations greater than those which existed among the polished nations of antiquity before the publication of the gospel; which are a just proof that no age or country, whether rude or civilized, instructed or uninstructed, infected or uninfected with plenty or luxury, is or can be secured by mere natural reason against falling into the grossest errours and corruptions in religion; and, consequently, that all mankind stand in need of a divine revelation to make known to them the will of God, and the duties and obligations which they owe to their creator."

The most distinguished ancient philosophers, such as Socrates, Seneca, Plato, and others, acknowledge the necessity of a Divine revelation to guide mankind to true wisdom and happiness. Yet deists of this age think the light of nature sufficient for all human purposes, that it is without mysteries, plain and intelligible to all!

That it is insufficient is plain from the fact that it teaches no hereafter, and affords no other comforts to human wo, and no other encouragements to persecuted truth and neglected virtue than prospective annihilation; and holds out no terrours to evil doers but the imperfect enactments of human wisdom. That the light of nature is mysterious is proved from the fact that its greatest interpretors utterly fail to explain it; that it is not plain and intelligible to all, because not a single one—not even a deist, can understand any thing more than a few of its obvious truths. That it is not sufficient for morality, because the most degrading and aggravating immoralities have universally characterized all unchristian nations that have ever lived.

Deists of our country will retort that they are unconscious of its sufficiency because they are themselves under its guidance and are sufficiently moral. That there are some moral deists, we cheerfully concede; but we ask

whether the foundation of their morality was laid in deism or in christianity? Generally they were first taught to reverence christianity, and they derived their early and lasting moral impressions from the Bible. Or if they were never taught to respect the scriptures, still they were brought up in a christian community. The manners, customs, and laws of a christian country have exerted a constant, though perhaps to them imperceptible, influence upon their moral susceptibilities and principles. Hence it is fact that deists, while they imagine their light and their morals all derived from nature, have actually derived them directly or indirectly from christianity. This is the reason and the only reason that modern deists have more distinct and well defined moral principles, than ancient philosophers, who drew their principles solely from the book of nature. It is supremely ridiculous for them to boast of their pure and exalted moral principles, when every one of them is contained in the New Testament, and not one of them has ever flourished any where but in christian countries!

In looking over the condition of mankind in all countries and ages where christianity has not exerted its glorious influence, we should find a few prominent points of immorality, which from their universality would seem to be distinguishing marks of an unchristianized community. They are 1. *Polytheism* with all the moral and social evils connected with it. 2. *Polygamy* with its evils, which are unbounded licentiousness, the pollution and destruction of all the endearing ties of kindred and friends, and the wretched, degraded, and enslaved condition of all the females.

Besides these we may reckon as the common evils of those benighted countries which have never received the gospel, the cruelties of government, the cruel disposition of parents over children, husbands over wives, masters over servants, the exposure and murder of infants, and a long train of evils too numerous, too complicated, too aggravated, and too horrible for any description. What we have said

on this point is only a sketch, but he, who can seriously survey all this, and then say christianity is of no use to the world (we mean independently of futurity) we think, must be either mentally or morally deranged.

We have shown that all communities of people, without the christian religion, have been without any fixed and permanent morality, and without any sufficient barrier to the grossest vices—that all such communities have been awfully degraded in every age and in every country under heaven. This fact is presented to show that christianity is *necessary* to the social and moral condition of men. It will be objected now, that christian communities have been awfully corrupt and degraded too—that even pious teachers of christianity have sometimes been guilty of the blackest crimes; and that, therefore if *something* is necessary, christianity is not.

To answer all this ingenuity, we say 1st. Although much corruption abounds in christian countries and among its professors, yet it is a fact, that the moral condition of all christian countries is far better than that of any unchristian country. 2d. There is no country where christianity has any thing more than a partial influence over the hearts of the people. 3d. There is in all christian communities enough of spurious christianity and infidelity to limit the influence of truth, and give human propensities all the indulgence that we discover, in the wickedness of christian nations and the abominations of professors. 4th. All this is only an additional argument for the necessity of christianity; as it shows that human propensities are so strong, that christianity itself can restrain them only when they are under its immediate and positive energy. And 5th. However small the effect produced by the christian religion, it is true, that its only design and tendency is to make men better and happier. Yes, all its precepts and requirements will lead to this end if complied with. *No deist can deny this.* Hence, if men have wrangled about it, if they have

used it for corrupt purposes, if they have perverted its high and righteous obligations, does all this prove there is no necessity for christianity? Surely not: but it only proves the perverseness of human nature, and the greater necessity and importance of christianity; and not such christianity as "plays around the head, and comes not to the heart," but that, which has its empire in the moral affections, and makes men practical christians.

Now can the deist in view of this reasoning contend that natural light is sufficient for all moral purposes? It is a very dark light; so dark indeed that none can see it clearly. No man ever professed to be a deist till the middle of the 16th century. Then some men in France adopted that name to distinguish themselves as the opposers of religion; being unwilling to be considered *atheists* as they really were; and thinking the pretension to believe in a God would give to their system a better exteriour, by means of which dissimulation, they could charm the more conscientious, and lead them on step by step down the steep of ruin. Never doubt, kind reader, that atheists are as capable of *craft* as any of the friends of religion. We have said before that no man is apt to remain long a deist; but he goes on down, down, till he doubts every thing and believes nothing. An infidel author says, "deism is but the first step of reason out of superstition. No person remains a deist, but through the want of reflection, timidity, passion, or obstinacy."*— So it is—and the greatest part of professed deists know it.— The deism recently attempted to be established in America, by a powerful but infatuated *woman*, was perfect atheism. It boasted of its twenty thousand proselytes in the city of New York, and it certainly multiplied its converts in all parts of our country: But not the least reformation did it ever produce! No—we defy contradiction, when we say, that no one person was ever made better by it! Not a single drunkard, blasphemer, gambler, or worthless brigand was

*Brittan's modern Infidelity portrayed. p. 9.

ever turned from his evil habits in consequence of being brought out of "superstition into the light of nature," to use their language! This is fact! Go through the whole field of infidelity—search out every fragment of its history, and we affirm fearlessly that it never did make a person better under "the whole canopy of heaven." We say this not from any malicious feeling towards infidels, but from a firm conviction of its truth and that we owe it to the best interests of the world. This truth is full of solemn import and momentous admonition. What parent dares teach his child to be an infidel? If so, when he sees that child plunging down the abyss of moral pollution, can he find enough of moral power in atheism to arrest his wild and giddy career, and save him from destruction?

Must it not be true, that a system which never did and never could reform a single person, *must* produce the contrary effect; and *must* operate against morality—*must* cause men to deteriorate in virtue, and go down to unrestrained iniquity? This objection cannot be brought to the christian religion; for its whole essense is moral goodness; its whole effort is the reformation of men—its whole object the happiness of the world—and its whole light the moral consistency and glory of its reforming doctrines.

So far do moral considerations speak out for the necessity of Divine revelation. There is another view of the subject which will further evince its necessity. It is drawn from the fact, that

"Hope springs eternal in the human breast,
Man never is, but always to be blest."

Without a revelation man has no evidence of a future state. And how unequal are the fleeting prospects of worldly bliss to support the mind under some of the misfortunes of this life. The infidel may lull himself into ease with thoughts of an "eternal sleep," so long as his age and worldly advantages are bright and cheering. But even then he feels not exactly right. There is something want-

ing—there is a dark gloom before him—he *must* reflect, and his reflections *must* be on the dark waste of dreary annihilation! He feels uneasy! It is because he seeks rest where the God of nature has never designed him to rest.—He may resort to any amusements or diversions or to sensual and criminal pursuits to banish unwelcome thoughts from his mind; but yet he will ever look around upon the darkness that envelopes his destiny with secret agony. He will say "I believe not in revelation. I am not so foolish as to be superstitious. I am of a higher and nobler spirit, and must despise the man, who knows no better than to be a christian. Yet I wish christianity were true. I would give all I am worth to have it so." But take the noble and wise deist, who knows so much of the efficiency of nature and the superiour joys of infidelity. Let him lose his property. Do his doubts supply the loss? Next take his companion, his children, and his last earthly friend—where now is his comfort? His broken and wounded spirit now looks back upon life, and beholds all as a fleeting dream—a scene of blasted hopes—a waste of darkness and sorrow, with here and there a sunny spot to make the gloom the more visible. Can he now throw himself on the future and rest in the assurance and hope of deism? Or can he press his atheism to his breast, and say "welcome blighted hopes, and blasted aspirations; for here in darkness, death, and annihilation, my joy is full?" Or let him be thrown upon the sick bed—let his physician tell him his case is hopeless—let schorching fevers and wracking pains burn upon his nerves. Can he smile serene to gaze then upon the beauties of his noble doubts? He sees his little ones about to be left to the cold charities and fearful uncertainties of an unfriendly world—he sees them innocent, artless, and he must leave them for ever! Can he recommend to them the strong consolations and high moral restraints of infidelity? Can he cheer and comfort them with the doctrines of "eternal sleep!" Can he commend them to the protec-

tion and care of *Chance*, and tell them that they are to be accountable only to their fellow beings for their actions?

While the prosperous and stoical unbeliever feels tolerably satisfied at times, and uses efforts to disseminate his dreary and comfortless doctrines, little does he think of the far different situation of thousands of his fellow beings.—Could he survey the abodes of human wretchedness and woe—could he see the millions that have no worldly support and no hope this side of heaven, he would then realize the necessity of that gospel which alone imparts resignation, joy, and triumph to the afflicted, the miserable and the dying. Could he go to the poor cottage, and see the lonely and neglected and toil worn subjects of penury and want; and see the bright gleam of joy light upon their countenances as they knelt at the morning and evening altar; and hear them thank their heavenly Father for the unbounded riches of that glorious world, where trial and grief shall be no more—could he do this I say, and tell them that all their joys were unsubstantial dreams!

Could he walk the lonely retreat, and accidentally behold the kneeling mother; and hear her call on God, in a transport of faith, to save her son from the gambler's fate or the drunkard's end, and could he still be an infidel?

Could he go to the chamber of sickness and pain, and see a fellow being in the closing scene of mortal life—could he see the features of the dying lighted up with the antedate of eternity, and hear the lips exclaim, "I long to go and be with Jesus," could he—O could he break this heavenly calm! Could he breathe the withering clouds of darkness and doubt upon this morning of heaven! Could he snatch the aspiring and joyous spirit from the portals of immortality, and blast it with doubts darker than the pall that covers the dead. Could he here in the the solemn presence of death, array his *light of nature* against the majesty and glory and power of the christian hope!—No—he could not—the attempt would freeze his nerves, and

blast him as a demon. Here the invisible power of the Deity will hold the mind; and nature herself will plead for religion. Here infidelity drops off its tinseled mask, and shrinks and trembles, abashed and ashamed, at the unfolding grandeur and power of christian truth. Is not that religion then which always makes its true followers good, virtuous and happy; which imparts hope and joy and bliss to every period of life and death; which has so improved our social and moral condition; which alone can promote these objects; is it not necessary to men? All must answer yes. That God then who has given us eyes, ears, tastes, smells, speech, teeth, hands, feet, mind, air, earth, light, timber, water, harvests, and every thing else necessary for us, has also given this great essential moral blessing. Yes it is so. God has given it us; but like many other blessings of his providence, we have power to improve or neglect it, and our happiness or misery will be accordingly.

VI. *The origin of christianity. True unless Jesus was an impostor.*—As we do not expect to attempt a detailed view of the evidences of the divine revelation of the Bible, we shall now pass over to notice some of the points in evidence of the New Testament or christianity. It will be sufficient for our purpose to inquire, whether Christ did exist, and did perform the miracles ascribed to him; and was crucified; and did rise again from the dead.

1. We all know that a system of religion, called christianity, does now exist; and that it is contained in certain books called the New Testament. That these books, teach the precepts, doctrines, miracles, death, and resurrection of one JESUS, to whom the system is attributed as its author. That according to this book, this Jesus was born in Bethlehem of Judea, in the reign of Herod the King. That this is the christian era from which we reckon the years.

Now as these are facts, it is manifest, that this religion must have been founded and commenced *at the time* pretended, or at some later period.

But could it have commenced since that period?—Could any impostor or number of impostors have fabricated those books, and made the people believe, that they had existed ever since their pretended origin; that there had been multitudes of Christians when there had been none; that there were monuments and evidences of the former existence of christianity, when it had not existed before? No. Besides, these books say hard things of the Jews; they speak of their crimes, and accuse them of murdering the innocent Jesus. Now if these books had been fabricated since the time we suppose them to have been written, these Jews would have said at once, that this was a new thing; that they had never heard of it before, and that their nation had never before been accused of such crimes. But no such thing is pretended by any of the Jewish writers. Although they reject the resurrection of Christ, they never denied that he existed at the time pretended; and that the apostles existed and wrote the books as pretended by christians. Besides, if any such fabrication as the christian religion had sprung up new, since the time it is said to have originated, the infidel writers of the age when it sprung up, would certainly have exposed the imposition. But so far from this the early writers against christianity *all admit* that Jesus did exist at that time, and that the books ascribed to the apostles were written by them at the time alluded to.

Pontius Pilate, who governed in Judea, and gave up Jesus to be crucified, sent an account of the miracles, death and resurrection of Jesus, to the Roman emperor; as it was customary for the governours of provinces to send to the emperors accounts of remarkable events, which were kept in the archieves of the government. So Eusebius says "our Saviour's resurrection being much talked of throughout Palestine, Pilate informed the emperor of it, as likewise of his miracles, of which he heard." These records, made by the governour, or Roman senate, and left

in the archives of the empire for the benefit of historians, were called "*Acts.*" And Justin Martyr, A. D. 140, alluding to the events of Christ, says, "and that these things were so done *you* may know from the *Acts* made in the time of Pontius Pilate." This was in an address to the Roman emperor and senate; and if no such acts were there left by Pilate, of course he might have been detected. Afterwards in the same address, he speaks of Christ's healing the sick, raising the dead, &c. and adds,—"And that these things were done by him, you may know from the *Acts* made in the time of Pontius Pilate." *Turtullian*, A. D. 200, speaks of the death, resurrection, and appearance of Christ afterwards to his disciples, and adds, "of all these things relating to Christ, Pilate himself sent an account to Tiberius, then emperor."

Josephus plainly speaks of Christ and the introduction of his religion. Suetonius, a Roman historian of A. D. 116, speaks of Christ. Also Tacitus, speaking of the christians in A. D. 64, says, "the author of that sect is Christ, who in the reign of Tiberius was punished with death, as a criminal, by the procurator Pontius Pilate."

Pliny, in A. D. 107 also speaks of Christ, as well as Ælius Lampridius. And Tacitus and others declare that Nero fired the city of Rome only about 30 years after the time of Christ's death, and laid the act to the christians. Of course christians must have existed at that time. Now we ask, who could have imposed upon christians *since* that time with the New Testament; and made them believe that they had always had the New Testament; and had always revered it as the writings of Christ's immediate disciples, if it were not so? But we might show that writers have quoted from the New Testament in every age since the christian era, which shows that they did come into being at the time fixed for them.

Celsus was a strong and bitter enemy to christianity, who wrote about 150 years after Christ. Yet he admits that

Christ lived at the time pretended. He admits that Jesus did all the things mentioned of him in the Evangelists; but he thinks he *must* have done them by the *magick art.*— Now we can judge whether the stupendous works ascribed to our Saviour, *could* be done by the artifices of Egyptian legerdemain, as well as the historian. The infidel historian gives us the facts; and we are left to draw the inferences for ourselves.

Porphery, of the third century, another learned opponent of the christian religion, makes the same concessions with the same conclusions, and

Julian, a learned Roman emperor of the fourth century, wrote a work with the sole view to put down christianity. He was one of the most deadly enemies of this religion that ever lived. But he admits that Christ lived at the time referred to. That the Testament was written at the time, and by the men to which it is ascribed. He too admits that Christ did walk on the surface of the sea; that he did cast out evil spirits; and did do in reality the things imputed to him in the Evangelists; but like others, he thought these works could not prove the truth of his religion. Of this matter, however, all men in all ages have the privilege of judging.

Mahomet himself acknowledges the existence of Christ and the apostles and their miracles. And finally it may be affirmed, that as no historical facts have ever been so important as those which lay at the foundation of the christian religion; and none have been assailed with so much ingenuity and human effort; so none have come down to posterity with so much certainty and indisputable, overwhelming evidence. The things recorded of Cyrus, Alexander, or Julius Cæsar are not half as well authenticated as the things recorded of Christ. Both Jews and Infidels, having been combined in every age to either get rid of the facts, or to destroy their evidence, have only co-operated in handing down to posterity, those indisputable truths on

which christians rely for support, with clear, pure and convincing energy.

2. JESUS CHRIST *must have been a wilful impostor and deceiver, or his miracles were real and his religion true.*

We have seen that all the early philosophers that wrote against his religion admit that he did foretell his death and resurrection, and did *appear* to work miracles to evince his divine authority. Were we to go into an examination of his miracles, we should find them of such a kind that he could not possibly have appeared to perform them, unless he actually did perform them. There is no resemblance between the miracles of Christ, and the exorcisms of the Egyptian magi, whose conjurations have been absurdly compared with the open, palpable, and splendid works of the Saviour.

But it is impossible that so good a person, as Jesus is admitted to have been, *could* have imposed on the world a system of falsehood. It is universally admitted that he sought no worldly riches or honours, and that he died in vindication of his principles. Is this the character of an impostor?

All the distinguished infidel writers have borne the strongest testimony to the pure and exalted character of Jesus; and have thus confuted the supposition of his imposture, while they have plainly insinuated that nothing but the extraordinary and stupendous nature of his religion prevents their accepting it. We will only give the inimitable description of the infidel *Rousseau*, that our readers may see what a kind of an impostor the most enlightened infidels suppose Christ to have been.

"I will confess that the majesty of the scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our Philosophers, with all their pomp of diction; how mean, how contemptible are they, compared with the scriptures! Is it possible that a book, at once so simple and sublime, should *be merely the work* of man? Is it possible that the sacred

personage whose history it contains should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness, and without ostentation? When Plato described his imaginary good man, with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ. What prepossession, what blindness must it be to compare (Socrates) the son of Sophroniscus to (Jesus) the son of Mary! What an infinite disproportion is there between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals, others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept. But where could Jesus learn among his competitors, that pure and sublime morality, of which he only has given us both precept and example? The death of Socrates, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared.—Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors! Yes! If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelick history a mere fic-

tion? Indeed, my friend, it bears not the mark of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it. It is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

Such is the testimony of the enemies of Christ! Yet the same splendid writer says, "*I cannot believe the gospel.*" How far above all praise—how resplendant and glorious must be that character, which extórts such testimonials from his enemies! Here then is the issue. We *must* believe, that such a person spent his whole life in a splendid career of deception, practicing the low arts of a juggler, and palming a tissue of falsehoods upon his countrymen, with no earthly object but to bring down the vengeance of an infuriated priesthood and cruel unthinking rabble, to take his life, and cover his memory with disgrace, or we *must* believe that Jesus is divine, and his religion is from heaven. But another difficulty will arise, if we still say so pure a person was an impostor; we must then believe that he not only deceived the people in every attempt to perform his wonderful works; but that he possessed a power to deceive that no mortal man ever possessed before. That he did it before his enemies, so publickly that they acknowledged his superhuman power; and they could only account for it, by attributing it to damoniacal agency. And we must not only believe this, but we must believe he also succeeded in making the most indisputable evidence appear after he was dead, that he had risen again as he had foretold! For a mortal man to work miracles, or even to deceive mankind after he is dead, would be, we think, as

great a miracle as any ascribed to Jesus Christ. We have now proved from infidels themselves that Christ did exist at the time, and did *appear* at least to perform the miracles ascribed to him. We have also proved from them that he was too good to deceive. And finally to deceive as he must have done, if his miracles were not real, would have required all the power that christians have attributed to him. The conclusion is irresistable that "Jesus was the son of God."

VI. *Proofs of christianity from the immediate disciples of Christ.*—We have proved beyond all cavil, that christianity originated at the time alleged; and that Jesus did *appear* to work miracles. That he was too good to be an impostor; and that his miracles were generally such as could not admit of deceptive appearances. But however conclusive this reasoning may be, we will farther consider the argument in reference to the apostles.

1. *Either the writers of the New Testament were themselves deceived: or*

2. *They knowingly deceived others; or*

3. *They were true witnesses, and their testimony is true.*

1. Were the writers of the Christian Scriptures themselves deceived? This was impossible. Most of them lived in the place where the events happened, and were contemporary with the events which they record. They profess to have seen Christ; to have heard his sayings, which they record, from his own mouth; to have seen his miracles, the healing of the sick, and raising of the dead; to have seen him after his resurrection from the dead at different times. Many of these events were of such a nature that they could not have been deceived about them. For instance, the feeding of the multitude of many thousands; the giving sight to those who had been born blind; the raising of the dead, especially one that had been four days in the grave. All his miracles were done openly, not in presence of a few chosen persons, who might have been

coadjutors in deceiving the writers, but in day light, in presence of multitudes of believers and unbelievers, friends and enemies. Could they have been deceived? Could they have been imposed upon so much as to believe that all these things occurred before their own eyes and in their own ears, if they did not occur at all? Especially could they have thought, that there was an earthquake at the death of Christ, and darkness over the land for a number of hours? And that they saw and conversed with him frequently after his resurrection, if none of these things were done? In order to believe this, we must believe that the writers of the New Testament were perfectly destitute of common sense, and totally incapable of writing the books which they did write; which would prove that the Holy Ghost not only superintended, but actually dictated every word! And that Jesus was capable of using the most consummate deception after he was dead without a resurrection! Will infidels believe in such *miraculous* things? No. It will not be contended that the writers were deceived; we will then inquire,

2. *Did they knowingly deceive others?* On this answer must depend the whole question. 1. Were their characters such as deceivers and impostors usually sustain? No. For their *good* characters are susceptible of the most indubitable proof. Look at the moral principles contained in their writings. What other object can be discovered in them, but to recommend a high, a pure, and an exalted morality to men, and to persuade all men to practice holiness? They seem to forget themselves and their own interests; and thus every where plead with men to reform. They urge, they admonish, they appeal to reason, to humanity, to all that is lovely and good, to all the serious and solemn considerations that can move the human heart. Is it not reasonable to suppose that men, always endeavouring and labouring to do good, are in reality good men. Who can read the simple unadorned writings of the New

Testament, and not be made to *feel* that the writers were devoted heart and soul to all that is good? It is admitted by the most learned philosophers and opponents of christianity, that the gospel contains the most clear and indubitable marks of fervid and zealous devotion to pure morals of any book ever published. But

2. We have other testimony to their good character besides the internal evidence furnished in their writings. We might name a host of men who testified to the good character of the apostles, and who passed through "much tribulation" and death itself in defence of them in the early ages; but infidels will not confide in their testimony.—We, therefore, adduce the names of infidels themselves who wrote against christianity for four hundred years from its rise.

Tacitus was contemporary with Christ; and in his history of Rome, admits that multitudes of christians existed when Nero burned the city and alleged it to the christians as a pretext for the cruel and vindictive persecutions with which he pursued them, but he admits that "they were destroyed not out of regard to the publick welfare, but only to gratify the cruelty of one man." The accounts of the Neronian persecution and of the innocence of the christians are confirmed by *Suetonius*, *Martial* and *Juvenal*, who also describe their coat of pitch in which christians were burnt. They were fastened up to a stake, covered with a coat, upon the inside of which was a plaster of sulphurous pitch; and when burning the whole body would seem to send up a column of dense flame, and a stream of blood and melted sulphur would flow on the ground. Such were the cruelties inflicted by infidels on christians in the first ages of christianity; and such were the *earthly motives* to induce multitudes to embrace the cross of Christ. *Pliny*, an officer under the Roman emperor Trajan, wrote to his master on the cruelties he had inflicted on the christians (in the first century) and acknowledges that "the whole of

their fault or errour lay in this, they were wont to meet together, on a stated day, before it was light and sing among themselves, alternately, a hymn to Christ as God; and bind themselves by an oath, not to the commission of any wickedness, but *not to be guilty of theft, robbery, or adultery.*"

Celsus, Lucian, Epictetus, Porphery, Galen, and *Julian,* all early and powerful opponents of christianity, yet they all admit the principal facts on which this religion is founded. They even admit the miracles of the apostles, but think they *must* have been performed by the magick art. While they all bear ample testimony to the high moral character of the apostles, as well as of the early christians generally; that "they entertained peculiarly strong hopes of immortal life, and great contempt for this world and its enjoyments; and that they courageously endured many afflictions on account of their principles, and sometimes surrendered themselves to sufferings. *Honesty and probity* prevailed so much among them, that they trusted each other without security. Their master had earnestly recommended to all his followers, mutual love, by which also they were much distinguished." Yet these men would believe that such men of *honesty, probity, contempt* of worldly enjoyments, and of death; who willingly suffered for their principles, and hoped strongly for immortality, were after all deceivers and impostors, who *lied* about the resurrection of Christ, and practiced jugglery to deceive men!!! Such was the consistency of early infidels.

3. But if the writers of the New Testament were deceivers, and designedly propagated a falsehood, what motive could they have had in it? On this supposition, they could not have been actuated by a sense of duty, and the prospect of a heavenly crown beyond this vale of tears.—One said "if in this life only we have hope in Christ, we are of all men most miserable."—Cor. xv. 19. If they knew their testimony was false, they could not have been

actuated by any hope of future reward, nor by that benevolent temper of mind, which breathes out in all their actions; nor by that love of truth, which stands out so prominently in all their writings. And had they any worldly motives? Was there any priestcraft about them? They are admitted to have held all worldly possessions and enjoyments in utter contempt. If their natural wants were supplied, they were thankful; if not, they were content to suffer for the sake of Christ. They could not be acting in hopes of the honours that after ages would heap upon their memories; for if they were only teaching falsehood against all law and all publick opinion, as well as against the strongest propensities of men, they could not have anticipated the success and glorious triumphs that have attended and crowned their labours. No. Infidels have never been able to assign them a motive for their deception. They could have had no motives. They existed with Christ. They *knew* whether his religion was from heaven or not. They knew whether he had risen from the dead, or whether they had stolen and concealed his body. They sustained an exalted moral character. They were not charmed with splendid worldly prospects that fired their ambition. But publick contempt, the scorn of men, the wrath of every government on earth, the vengeance of a bigoted priesthood, and their inflamed and excited followers were in full view before them. Jesus had told them that all these things would come upon them. They saw the dangers and perils before them. They saw the arms of the universe against them. They saw the universal fires of cruel and heart rending persecution through which they must follow their master, and in which they must expire. Yet they did not shrink! They smiled on faggots and chains, and moved on triumphant in suffering; and died rejoicing that they were accounted worthy to die for him they loved. Did they know that he was an impostor—and that they had hid his body? Look upon Peter. When he saw his Lord

bleeding in the hands of his enemies, he lost all his faith in him; and like a cowardly wretch, he slunk away, and denied that he had any connexion with him, but when he comes forward to announce his resurrection, he is no longer the same faithless cowardly man. He no longer feels ashamed of his master, nor fears the frowns or vengeance of his countrymen. He comes out in the very panoply of heaven, as if conscious of being sustained by the omnipotence of God; and boldly tells the Jews that Jesus Christ, whom they murdered, had risen from the dead; and called on them to repent. Peter never trembled again. Neither men nor devils, nor burning torments had any power to shake his heaven directed soul, or cool the unquenchable fervour, with which he unfurled the banner of his risen Lord. Was he an impostor? Is it in the power of an unrisen man, to transform a shrinking, ignorant coward from despair, to a hero that regards not the world, and pours his torrents of more than mortal eloquence upon the listening multitudes, which floats away prejudice and wrath in its mighty inspiration, and brings happy thousands to bow to his sceptre? Are such men as Peter *was* very likely to rise up, and propagate a falsehood, amidst smoke and fire and death, without an earthly object?

Look at Saul of Tarsus. Was he a deceiver? What had he to gain by such a deception? Nothing—yet he had every thing to lose. He was learned and popular; and his country offered him every inducement to avarice, or ambition, or pleasure. He was prejudiced too against the religion of Jesus. When on a sudden he turned around. He could not have been deceived himself; for he says he saw a light, and heard a voice and understood the words; and that Jesus appeared to him last of all, and instructed him in his ministry. All this was true or he was an impostor. But does he write like an impostor? We might say, he teaches nothing but goodness. Why did he turn from all the world admires, and all that charms and dazzles

human ambition or cupidity, to an unpopular, poor, and despised impostor? Why did he leave every dear object behind, and go, despised, reviled, and persecuted from city to city and land to land; every where proclaiming Jesus and the resurrection; every where bleeding and suffering, enduring stripes, imprisonments, and perils, that he might bear the gospel to unthankful Gentiles? Did he thus propagate a falsehood, which he had himself despised, for the poor privilege of living in jeopardy—an outcast in the world, and a martyr in death? There is a bold, untiring fortitude, an unyielding contempt of danger and death and all selfish considerations, which forbid the supposition of imposture, in the acts of this great apostle, as well as in the lives of all the disciples. Not one of them ever turned back, and attempted to expose any imposition of the fraternity, after Jesus had risen. Not one of them ever shrunk from persecution or death; for life and death, and all worldly things were wrapped up in their high and supreme devotion to the great Captain, who had despoiled the "king of terrours" of his triumphs, disenthroned him in the field of his trophies, and opened the glorious vestibule to immortality. There is something in the career and character of the apostles, on which the pious imagination lingers with sweet and delightful feeling. All that is admirable in patience, wonderful in fortitude, amiable in meekness, astonishing in self-denial, firm in principle, and ardent in devotion to the publick weal, was theirs. Jesus at the head of his immediate followers, exhibits a band of actors upon the moral theatre of the world, perfect and bright, beyond all comparison. A moral grandeur is exhibited in them that overawes while it delights the heart, and commends the religion of Jesus to the latest ages of the world. Reader—can you despise that Saviour and those apostles, who spread the divine virtues and hopes of religion over the world, not merely without earthly motives but *contrary* to all such motives? We think not. We have proved, that

the apostles were not themselves deceived, and they did not knowingly deceive others. Therefore the conclusion is irresistible, that they taught the truth, and that "Jesus is the Son of God."

VII. *Did Jesus rise from the dead?*—This question involves the whole subject of the christian religion. If this be so, then the christian religion is from heaven. If not so, the whole is an imposition. Paul predicates the whole system upon this point, "*If Christ be not risen, then is our preaching vain.*"—1 Cor. xv: 14. Therefore, all we have said is designed to establish this fact; and although we have not touched the tenth of the evidence in proof of revelation, yet we think we have already adduced sufficient evidence for all unprejudiced readers. But we wish to convince the prejudiced if possible. We know of no historick fact so well sustained by indubitable evidence. And there is not one that we believe to be true, with more full, clear, and entire conviction of mind. It seems to us, upon examination, so completely environed on every hand, with such strong, full, and positive proof, that no person *can* avoid conviction, who gives it a full and fair investigation.

1. The evangelists and apostles, in different places and at different times, repeatedly declare that Jesus *foretold* his death and resurrection. That he declared he must be put to death by the chief priests, and would rise again on the third day, &c. And that he refused to go away as his disciples advised him, when he foresaw the time was at hand. They also affirm that he instituted, the day before, a memorial of the death he was about to suffer. This was the bread and wine offered his disciples, as sensible symbols of his body and blood, accompanied with these remarkable words: "*This is my body which is given for you.—This cup is the New Testament in my blood*".—Luke xxii: 19, 20.

Now if all this is true, we must believe Christ to have

been more than an impostor. But Christ did foretell his resurrection on the third day, because the Jews on that very account placed a strong guard of *sixty soldiers* around his sepulchre, and rolled a great stone upon its door, to prevent his disciples from stealing his body, and then pretending he had risen as he had foretold. "Sir, (said they to Pilate) we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command, therefore, that the sepulchre be made sure, *until the third day*, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead; so the last errour shall be worse than the first. Pilate saith unto them, ye have a watch; go your way, make it as *sure as you can*. So they went and made the sepulchre sure (by laying a great stone upon it, sealed with the governour's seal, making it *death* for the soldiers to suffer it to be moved,) sealing the stone and setting the watch."

This proves that Jesus did predict his resurrection.—But an unbeliever will say, they did not lay a stone upon the sepulchre, and place a guard as the New Testament affirms. We say, this fact does not depend solely upon the inspired historians. Early infidel writers, and the Jews themselves, uniformly admitted that Jesus promised his disciples to rise on the third day; and that, therefore, they did roll a large stone upon the door, and did set a guard, so that he might not be moved from the sepulchre, unless he made good his promise, and actually rose from the dead.

If the Jews had not taken this pains to prevent his disciples stealing away the body, we should not be so certain that he had promised to rise, nor that his disciples did not steal him away. The evangelists tell us that the guard went to the chief priests, and told them of the resurrection of Jesus. That they bribed the soldiers to tell that his disciples stole him away while they slept, and promised to intercede with the governour to secure them from punishment for sleeping on the watch.

Justin Martyr, about 120 years afterwards, says, "The synagogue of Jerusalem sent out persons in every direction, to propagate a report that such was the fact."

2. Hence it comes to be admitted on all sides, that Jesus did promise repeatedly to rise the third day. 2. That the interested rulers did crucify him. 3. That they did set a strong guard to prevent his body being removed from the sepulchre by theft. And 4. That either he rose from the dead, or his disciples stole him away, and so completely concealed his body that the whole government and country could never find it.

Now, *did* the disciples steal it from the tomb? What object had they? If he had deceived them so that they believed in him, they would have expected him to rise at the time without their assistance. If they believed not, they would feel more anxious to get away, and deny all connexion with him, as Peter did. And what could they expect to gain, by stealing his body and then declaring his resurrection? Why, they could expect to gain just such treatment and death as they had just seen inflicted upon their leader, and nothing else. Men are not apt to *steal* from such motives. They are not apt to steal for the sake of poverty, disgrace, and an ignominious death.

But the disciples were only ten or twelve in number and unarmed; could they expect to overcome sixty soldiers by force? They were poor; could they expect to bribe so many with money to let them take away the body, and be punished with death for their neglect of duty? Now then, suppose the disciples to have been so strangely composed, as to wish to deceive in this thing without any object whatever, or only to bring wretchedness upon themselves; suppose them the most desperately bold of any men in the world, to have expected success in such an enterprize; how could they succeed? Had those few men, who had always before appeared so cowardly, armed themselves, and by a *sudden blow* destroyed the sixty soldiers, they would

have frustrated their own plan; for that would have been good evidence, that they had been there, and had committed violence. But they must not only take the body away, and have it never seen again, but they must do it in such a way as to make it appear that it was risen from the dead.—It was moreover a night of bright moonlight, when it must have been difficult for sixty soldiers to have been sleeping very sound together, over a charge where their lives depended upon their fidelity.

Now *did* a little company of penniless, friendless disciples go to the sepulchre, and remove the great stone from the door, and take away the body, while *all* the soldiers slept? If they were very sleepy they would certainly have kept up some sentinels to watch; and one would doubtless have stood upon the very stone, which lay over the door, whose life would have been made to answer for his fidelity, while the others slept.

The fact is, that such an event could not possibly have happened—the disciples could not possibly have stolen the body under such circumstances, if they had wished to do it without a motive, unless God interposed to have it so; and if God had an agency in it, his interposition must have been to establish a truth and not an imposture. And this would be to admit that his body was moved by divine agency, which is the very thing contended for.

But suppose the sixty sentinels had all got sound asleep, and when they awoke, suppose they found the stone rolled off the door, and the body gone, would they know by what means all this happened while they were asleep? Certainly not. And when they went to the rulers, the chief priests and the sanhedrim, would they not have said, "we were all asleep, and when we awoke, we found the body gone, and we know not by what means it was taken away?" Or if they were frightened with the fear of punishment for getting to sleep, which would be most likely, would they not have invented a lie, and told them, that somebody came

and took him away by force, or that he did rise from the dead in spite of them? They would not have told them that they were asleep, lest they should be punished for it; nor would they have undertaken to tell what took place when they were professedly asleep, about which they could know nothing.

This proves that the *report* which the Jews sent abroad, that the soldiers said, his disciples stole him away while they slept, was *invented* by the chief rulers, and that the soldiers never reported any such thing. Now, why did they invent and propagate this *lie*, if the truth had been what they wanted? The truth is, the soldiers reported to them, that he rose from the dead, as the evangelists say they did, but the rulers, not believing it, hired them to tell the inconsistent story that his disciples stole him away while they slept, and promised to persuade the governour and secure them from punishment.

We must suppose the soldiers to be anxious only to escape punishment, and of course willing to tell any story that might please the chief rulers and secure their lives.—Their invention of this story shows clearly that they could not account for the disappearance of the body. The grand reason the high priests and chief men were not willing to admit that he had risen from the dead, was that they had a great worldly interest in the perpetuity of those customs and laws, which christianity threatened to abolish. This induced them to put him to death; to say he worked miracles by the help of the devil, when they could not deny that he did perform them; and to invent a foolish lie to explain the grand fact of his resurrection. They had still another evident motive in dissuading the people from the belief that he had risen from the dead; and that was to save their own characters from the imputation of innocent blood. For in proportion as people believed the resurrection, they would believe those men murderers.

8. We might add, that all the disciples, who declared

the resurrection, knew whether they had seen and handled him, and conversed with him or not. If they did not do it they did lie. But would they get away the body in spite of sixty soldiers, in such an astonishing manner that the Jews could not prove it, and then proclaim his resurrection, *only* as the foundation of *truth*, and *holiness*, and *hope*, to men? These men never attempted to build any thing upon the fact of the resurrection but *truth*, *self-denial*, *and the purest righteousness*. Did they indeed lie? And did they lie only to make people good—and all that for no other personal comforts, but stripes, prisons, crucifictions, and excruciating tortures? Indeed if they were liars, they must have been such a kind of liars as never happened to visit this world before or since!

They must have been an astonishing kind of men to have got away the body—to have been all agreed to propagate a lie for the sake of making others good, and themselves miserable;—to have all gone out into the wide persecuting world, *appearing* to perform miracles without ever once being detected—to have acted at all times with the promptness, the energy, and contempt of danger and death, that men would do who really believed God with them—that not one of them should ever expose the craft, or be discouraged, or shrink from the cruel scenes every where before them—that they should actually deceive hundreds of thousands of Jews and Gentiles in their own age, who should manifest the purest feelings and most exalted virtues—that they should seem inspired with a superhuman devotion to the cause, which disarmed dungeon torments and cruel flames of their terrours, and made them rejoice to suffer for the sake of the glory of a better world! Oh, God! were these men impostors? What mysterious power moved upon mankind, that such an imposture should triumph against the world in arms?

4. Paul boldly declared that five hundred persons saw Jesus at one time after his resurrection; and that most of

them were living to testify to its truth then when he wrote. —I. Cor. xv. 6. Would he have said that if he knew it to be false? Would he not have feared that unbelievers might inquire for those five hundred or most of them, that they might be examined on the subject, and thus expose him as an impostor?

Finally, the resurrection of Christ, with all the facts connected with the truth of christianity, is sustained by more positive and unquestionable evidence than any other event which passed prior to our existence. And only two things can be assigned, why, all do not believe that have any knowledge on the subject. One is because the miracles designed to convince are so extraordinary and marvelous; and the other is because christianity imposes an unwelcome restraint upon the vicious propensities of men.

The last reason, however, is rather an argument in favour of the truth of christianity; and the first is no objection. For if the miracles had not been extraordinary, all would have imputed them to the ordinary powers of men, and they would not have convinced any. Even extraordinary as they were, the early infidels knew of no way to manage them, but to attribute them to some magick art, and the Jews attributed them to the devil. They could not deny their existence. But why should not all that believe in a God, believe in a miracle, when well attested, as soon as an ordinary thing, so long as they do not believe it too great a work for God to perform? All that believe in a God, therefore, have not a single argument with which to oppose the grand truth presented in this number. But if they believe not in a God, when all creation eternally proclaims his existence, *we* cannot convince them. Could we speak for ever with a million of tongues, and every word a demonstration, we could never do more than begin the argument that there is a God. Admit this true—and every objection to christiany falls to the ground—if there be a God, christianity is proved beyond all controversy. If

there be not—then—ah—then—every thing is a miracle indeed!! We boldly say, that atheism or deism embraces millions of miracles, as often as christianity recognises *one*. To conclude in the words of *Saurin*, "collect all these proofs together; consider them in one point of view, and see how many extravagant suppositions must be advanced, if the resurrection of our Saviour be denied. It must be supposed that guards, who had been particularly cautioned by their officers, sat down to sleep, and that, nevertheless, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men who had been imposed upon in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed, either that five hundred persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of facts; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures and crucifixion to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied. And then it must be supposed that the apostles were idiots, that the enemies of christianity were idiots, and that all the primitive christians were idiots."

VIII. *Evidence drawn from Prophecy.*—An author defines prophecy to be "*a miracle of knowledge, a declara-*

tion, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate, and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God."

Prophecy is often better evidence to us than any other kind of miracles; for in many cases we depend not on the testimony of others; but we know that things were predicted, and we see that they are fulfilled in our own time and before our own eyes; so that we become witnesses of the miracles ourselves. Some few remarkable prophecies we will enumerate out of the many the Bible contains, which unanswerably prove its revelation. We will use the words of *Horne:*

1. "*Ishmael's* name and fortune were announced before he was born; particularly, that his descendants should be very numerous, and that he should beget twelve princes. The whole came to pass precisely as it was foretold.—Compare Gen. xvi. 10—13. xvii. 20. and xxv. 12—18. *I will make him a great nation*, said Jehovah to Abraham, (Gen. xvii. 20,) and this prediction was accomplished as soon as it could be in the regular course of nature. From Ishmael proceeded the various tribes of Arabs (also called Saracens, by christian writers,) who anciently were, and still continue to be a very powerful people. They might, indeed, be emphatically styled a *great nation*, when the Saracens made their rapid and extensive conquests during the middle ages, and erected one of the largest empires that ever were in the world. *He will be a wild man* (Gen. xvi. 12.) literally *a wild ass-man*, that is, as wild as a wild ass: and the account of that animal, in Job xxxix. 5—8, affords the best possible description of the wandering, lawless, and freebooting lives and manners of the Arabs.—*Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the*

multitude of the city neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing. God himself has *sent them out free*, and *has loosed them* from all political restraint. The same *wilderness*, in which their ancestor, Ishmael, dwelt more than three thousand seven hundred years ago, is still *their habitation*, and *in the barren land*, where no other human beings could live, they *have their dwellings*. They *scorn the city*, and therefore have no fixed habitation. For their *multitude*, they are not afraid. When they make depredations on cities, towns, or caravans, they retire into the desert with such precipitancy, that all pursuit is eluded; and in this respect, the *crying of the driver is disregarded*. They may be said to have no lands and yet the *range of the mountains is their pasture*; they pitch their tents and feed their flocks wherever they please; and they *search after every green thing*, are continually looking after prey, and seize every kind of property that comes in their way. It was further foretold that Ishmael's *hand should be against every man, and every man's hand against him*.—Sesostris, Cyrus, Pompey, Trajan, and other ancient sovereigns and potentates, vainly attempted to subjugate the wandering Arabs: though they had temporary triumphs over some tribes, they were ultimately unsuccessful. From the commencement of the Ishmaelites to the present day, they have maintained their independency: and if there were no other argument to evince the divine origin of the Pentateuch, the account of Ishmael and the prophecy concerning his descendants, collated with their history and manner of life during a period of nearly four thousand years, would be sufficient: it may indeed, be pronounced absolutely demonstrative."

Again the same profound author says,

2. "The twenty-eighth chapter of the book of Deuteronomy contains a series of most striking predictions relative to the Jews, which are fulfilling to this very day. Bishop

Newton and Dr. Graves have shown its accomplishment at great length. Some of its leading features only can be here noticed. The great lawgiver of the Jews foretold that they should be removed into all the kingdoms of the earth,—*scattered among all people, from one end of the earth, even unto the other,—find no ease or rest,—be oppressed and crushed always—be left few in number among the heathen,—pine away in their iniquity in their enemies' land, —and become an astonishment, a proverb, and a bye-word unto all nations.* These predictions were literally fulfilled during their subjection to the Chaldeans and Romans; and, in latter times, in all nations where they have been dispersed. Moses foretold that their enemies would besiege and and take their cities; and this propheey was fulfilled by Shishak king of Egypt, Shalmaneser king of Assyria, Nebuchadnezzar, Antiochus, Epiphanes, Sosius and Herod, and finally by Titus. Moses foretold that such grievous famines should prevail during those seiges, that they should eat the flesh of their sons and daughters. This prediction was fulfilled about six hundred years after the time of Moses, among the Israelites, when Samaria was besieged by the king of Syria; again, about nine hundred years after Moses, among the Jews, during the siege of Jerusalem before the Babylonish captivity; and finally, fifteen hundred years after this time, during the seige of Jerusalem by the Romans. Though the Hebrews were to be as the stars of heaven for multitude, Moses predicted that they should be few in number, and his propheey was fulfilled: for, in the last seige of Jerusalem, Josephus tells us that an infinite multitude perished by famine; and he computes the total number who perished by it and by the war in Jerusalem, and other parts of Judea, at one million two hundred and forty thousand four hundred and ninety, besides ninety-nine thousand two hundred who were made prisoners, and *sold unto their enemies for bondmen and bondwomen:* and, after their last overthrow by Hadrian, many thousands

of them were sold; and those, for whom purchasers could not be found (Moses had foretold that *no man should buy them*) were transported into Egypt, where they perished by shipwreck or famine, or were massacred by the inhabitants. Since the destruction of Jerusalem, they have been scattered among all nations, *among whom they have found no ease, nor have the soles of their feet had rest;* they have been *oppressed and spoiled evermore*, especially in the east, where the tyranny exercised over them is so severe, as to afford a literal fulfilment of the prediction of Moses, that *thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt* HAVE NONE *assurance of thy life.* Deut. XXVIII: 66. Yet, notwithstanding all their oppressions, they have still continued a separate people, without incorporating with the natives; *and they have become an astonishment and a bye-word among all the nations*, whither they have been carried, since their punishment has been inflicted. The very name of a Jew has been used as a term of peculiar reproach and infamy. Finally, it was foretold that *their plagues should be wonderful, even great plagues, and of long continuance.* And have not their plagues continued more than seven hundred years? In comparison of them, their former captivities were very short: during their captivity in Chaldea, Ezekial and Daniel prophesied; but now they have no true prophet to foretel the end of their calamities. What nation has suffered so much, and yet endured so long? What nation has subsisted as a distinct people in their own country, so long as the Jews have done, in their dispersion into all countries? And what a *standing miracle* is thus exhibited to the world, in the fulfilment, at this very time, of prophecies delivered considerably more than three thousand years ago! What a permanent attestation is it to the divine legation of Moses!"

We cannot go into all the numerous prophecies relative to the Hebrews with which all the prophets of the old tes-

tament abound, but will give one more extract that refers to Zedekiah.

"But that which seemed most strange, and was most objected against, in the Prophecies of Jeremiah, was his prediction concerning the death of Zedekiah; in which he and Ezekiel were thought to contradict each other. Jeremiah prophesied in Jerusalem, at the same time when Ezekiel prophesied in Babylon, and concerning the same things; and Jeremiah's prophecy was sent to the captives in Babylon, and Ezekiel's to the inhabitants of Jerusalem. Now these two prophets writing of the captivity of Zedekiah, enumerate all the circumstances of it between them, in such a manner that they were believed to contradict each other; and thus the expectation and attention of the people was the more excited to observe the fulfilment of their prophecies. (Compare Jer. xxxvi. 2—7, and Ezek. xii. 14.) Jeremiah said that he should see the king of Babylon, and be carried to Babylon; Ezekiel, that he should not see Babylon; Jeremiah, that he should die in peace, and be buried after the manner of his ancestors: Ezekiel that he should die at Babylon. And if we compare all this with the history, nothing ever was more punctually fulfilled; for Zedekiah saw the king of Babylon, who commanded his eyes to be put out, before he was brought to Babylon; and he died there, but died peaceably, and was suffered to have the usual funeral solemnities. (Jer. xxxix. 4, 7.—II. Kings xxv. 6, 7.) Therefore *both* prophecies proved true in the event, which before seemed to be inconsistent. And so critical an exactness in every minute circumstance, in prophecies delivered by two persons, who were before thought to contradict each other, was such a conviction to the Jews, after they had seen them so punctually fulfilled, in their captivity, that they could no longer doubt but that both were from God."

Again the same author says of *Tyre*.

"*Tyre* was one of the most flourishing and opulent cities of ancient times. The inhabitants became very wicked and abandoned; and the Hebrew prophets were commanded to foretel its ruin. At the time their predictions were uttered, the city was extremely prosperous, successful in commerce, and abounding in riches and glory.—These predictions were extremely minute and circumstantial; and announced that the city was to be taken and destroyed by the Chaldeans, (who, at the time of the delivery of the prophecy, were an inconsiderable people,) and particularly by Nebuchadnezzar, king of Babylon; that the inhabitants should flee over the Mediterranean into the adjacent islands and countries, and even there should not find a quiet settlement; that the city should be restored after seventy years, and return to her gain and merchandize; that it should be taken and destroyed a second time; that the people should, in time, forsake their idolatry, and become converts to the worship and true religion of God; and finally, that the city should be totally destroyed and become a place only for fishers to spread their nets upon. All these predictions were finally fulfilled: for want of room, we are compelled to notice here only those predictions which denounce its utter destruction. They will be found in Ezekiel xxvi. 3—5, 14, 19, 21.

"These various predictions received their accomplishment by degrees. Nebuchadnezzar destroyed the old city; and Alexander the Great employed its ruins and rubbish in making a causeway from the continent to the island whereon it had been erected, both of which were henceforth joined together. "It is no wonder therefore," as a learned traveller has remarked, "that there are no signs of the ancient city; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct in many parts is almost buried in the sand." So that, as to this part of the city,

hecy has literally been fulfilled. "Thou shalt be more: though thou be sought for, yet shalt thou found again." It may be questioned whether city ever arose to that height of power, wealth, tness, to which it was elevated in the times of Isai- Ezekiel. It received a great blow from Alexander, by his taking and burning the city, but much his building of Alexandria in Egypt, which in time it of much of its trade, and thus contributed more ly to its ruin. It had the misfortune afterwards of g its masters often, being sometimes in the hands 'olemies, kings of Egypt, and some times of the ia, kings of Syria, till at length it fell under the do- of the Romans. It was taken by the Saracens e year of Christ 639, in the reign of Omar their peror. It was retaken by the christians during of the holy war in the year 1124, by Baldwin, the of that name, being then king of Jerusalem, and by a fleet of the Venetians. From the christians ken again, in the year 1289, by the Mamelukes of nder their Sultal Alphix, who sacked and razed Sidon and other strong towns, in order that they ever afford any harbour or shelter to the christians. e Mamelukes it was again taken in the year 1516, n, the ninth emperor of the Turks; and under their n it continues at present. But alas, how fallen, nged from what it was formerly! For, from be- centre of trade, frequented by all the merchant the east and west, it is now become a heap of sited only by the boats of a few poor fishermen.— as to this part likewise of the city, the prophecy ally been fulfilled. *I will make thee like the top of thou shalt be a place to spread nets upon.*"

ypt he says,

pt was one of the most ancient and powerful king-

doms in former ages: and at one period is *said* to have contained eighteen thousand cities and seventeen millions of inhabitants. The revolutions and state of this kingdom were minutely described by the prophets Isaiah, Jeremiah, and Ezekiel. [For the most striking of those denunciations, we refer our readers to Ezekiel, xxix, 15, 16. xxx. 6, 12, 13.] It is now upwards of two thousand four hundred years since this prophecy was delivered; and what likelihood or appearance was there, that so great a kingdom, so rich and fertile a country, should for so many ages bow under a foreign yoke, and never during that long period be able to recover its liberties, and have a prince of its own to reign over them? But as is the prophecy so is the event. For, not long afterwards, Egypt was successively attacked and conquered by the Babylonians and Persians: on the subversion of the Persian empire by Alexander, it became subject to the Macedonians, then to the Romans, and after them to the Saracens, then to the Mamelukes, and is now a province of the Turkish empire: and the general character of its inhabitants is a compound of baseness, treachery, covetousness, and malice. Syene is in ruins; and the idols of Egypt are scattered. And all modern travellers attest that the numerous canals with which this country was anciently intersected, are (with the exception of a few in Lower Egypt) now neglected. The consequence is, that a very large proportion of the country is abandoned to sand and to unfruitfulness, while the effect is a fulfilment of the threatening, *I will make her rivers dry*. The annual supply of enriching and fertilising water, being now lost to an immense tract of country on both sides of the Nile, sand, the natural soil, prevails: vegetation, which once bound together the earth by the roots and fibres of grass, is burnt up. And what was once a fruitful field, has become desolate, overwhelmed by flying blasts of sand, and consigned to ages of solitude."

IX. *Inspiration of the Scriptures.*—No doubt many vague and indistinct ideas obtain with regard to the true import and extent of the *inspiration* of the Scriptures. The Bible is properly called the word of God, the revelation of heaven, the inspiration of God, &c. From this phraseology many have inferred that christians suppose the writers of the Bible to have been as passive in that writing as wooden machines—that they were passively moved on by the Holy Ghost to the use of every word and the formation of every letter. That the writers used no human knowledge or agency, but took their pens in hand, and suffered them to be moved entirely by the invisible power of God.—We believe no such thing; and we think enlightened christians generally do not. No *such* a revelation was necessary; but it was only necessary that the writers should have extraordinary powers where their ordinary qualifications were deficient or inadequate to the work assigned them. They had a competent knowledge of the language they used, therefore they needed no inspiration on this point. Hence we are not to suppose the phraseology or rhetorick, or style of the Bible any more inspired than other books.

Agreeably to this idea we discover as many different styles of composition as there were different writers. Each evidently used a style peculiar to himself.

2. They obtained much knowledge of facts by ordinary means, and it was unnecessary that they should be inspired with such knowledge as they possessed without extraordinary inspiration. Hence they relate many incidents both in the Old and New Testament, which they learned by the ordinary senses, which they had seen and heard; and not unfrequently, they speak of things, customs, and circumstances, which were known as matters of general and undisputed notoriety. Moses tells us that the waters of the red sea opened to let the Hebrews pass, but he knew this fact without any extraordinary inspiration. The Evange-

lists tell us what they saw and heard, &c. And so we may say of all the writers, when they recorded facts which they knew by ordinary means, they depended not on extraordinary inspiration for their knowledge. The apostles were enabled to work miracles, when miracles were necessary to accomplish the divine purposes, but we should not conclude from thence that they walked about, eat, drank, &c. miraculously. From these remarks it will be perceived, that we conclude the writers used their own language and style in all cases; that they recorded facts, learned by the ordinary means, whenever such means of information were adequate to the grand object of the revelation.

This accounts for the fact that different writers relate the same event with different phraseology, and particularity. This little variety, while it forbids the idea of concert or combination, demonstrates that the facts were so obvious, that the different writers saw and knew them in their own persons. So far from being any disparagement to the records, it proves clearly that each recorded such facts as most forcibly impressed his senses, or most powerfully attracted his notice, without any consultation or connivance with the others. What we have here said for the *non-inspiration* of the Scriptures, will account for all the diversity of style, all the variety of figures, all the ambiguity of expression, all the trifling and unimportant discrepancies in the relation of substantial facts, and all such phraseologies as offend the delicacy of a refined and improved taste. Now we will tell what we conceive to be the true inspiration of the Bible. 1. The writers were inspired with an unyielding integrity of heart, or a disposition to tell the truth only. 2. They were inspired with all the knowledge necessary to the revelation, which they could not acquire by ordinary means. For instance, those men, who saw Jesus Christ on earth; who saw his miracles performed, who saw him crucified, who saw him after his resurrection, and heard his instructions from his lips, would

need no other inspiration to make a faithful record of all these things, that should be substantially true, than merely a disposition to record the truth only. But when they are to record a moral or doctrinal principle or a prediction, not to be known by ordinary means, and not heard from Jesus himself, they must be inspired by the Holy Spirit with the knowledge of such truth. We may say then that the Scriptures were written by men in human languages, who were inspired to write the truth, and so guided by the spirit of God, as to make the book substantially true in all its doctrinal and moral features, all its splendid miracles, all its predictions, all its historical relations, and every thing that is essential to the substantial perfection of the whole.

Although we suppose much of the Scriptures to consist of well authenticated facts which the writers knew by ordinary and natural means, yet God miraculously made known to them, whatever was necessary to make the whole perfect in all essential matters of doctrine and fact. So clearly is their divine inspiration, so far as this, established, that were we to go to the evidence on both sides, examine every argument that has ever been adduced by its opponents, and every argument in its favour, we should find an irresistible and overwhelming balance to preponderate in its support. It is not necessary, as some philosophers have insinuated and their dupes have believed, for us to reject philosophy in order to be christians. No, we could never believe on such terms. True philosophy and sound reason will coalesce in every particular with every principle of the Bible and every particle of christianity. We may not see the reason of some things revealed; but is it not a fact that all human reason is imperfect? Were it not so, a revelation would not have been necessary. Whatever in revelation reason cannot clearly explain is not contrary to reason but above it. Christianity is reasonable, but it requires the reason of God to perceive the reason of the whole of it. However, the more perfect our reason becomes by

cultivation, the more of the reason of revelation we can perceive, and no human reason can confute it. Men have attempted to array philosophy against the Bible in every age, but every argument has been fairly met over and over again. So that on the whole they have been an advantage to the Bible, by provoking investigation, and causing to be brought forward thousands of important truths and facts, which will demonstrate the genuineness, authenticity, and authority of the Bible to the latest posterity; and which otherwise might have been lost in the revolutions of time.

In the second century, *Celsus*, a learned philosopher, wrote against christianity, when all the scenes of it had but recently occurred, and the whole subject was perfectly accessible. So did *Porphyry* and *Hierocles* of the third century, and *Julian* of the fourth, but so far from militating against christianity, their writings go directly to establish facts which prove its authenticity. Their arguments were confuted by the early christians. Late philosophers have made the same attempt but without any effect except upon those who read only their side of the question, and of course close their eyes upon facts of inconceivable moment.

A work designed to overthrow the Bible most in circulation in our country, is Thomas Paine's Age of Reason. Although the author is deservedly popular as a political writer, he is certainly guilty of the most puny and contemptible work against the Bible, of any that has come to our knowledge. Although his arguments had been used and confuted many times before he existed, and have been thoroughly answered since, yet this book seems to possess astonishing charms for thousands of young men, who never perhaps read the whole Bible in their lives, and who never read any full and reputed defence of it. Are they ready to make up their judgement upon a partial examination of one side only? If so, let us tell them to turn round and look on the other side, till they give the subject in all its bearings as close an examination as did those cool,

acute, accurate, and lucid investigators, *Locke* and *Newton*. How preposterous for our young upstarts in philosophy, and a multitude of wonderful "*smart fellows*" through our country, who are totally ignorant both of the Scriptures and their evidence, to assume to assail the revelation of Heaven, and to cavil about things above their own limited comprehension.

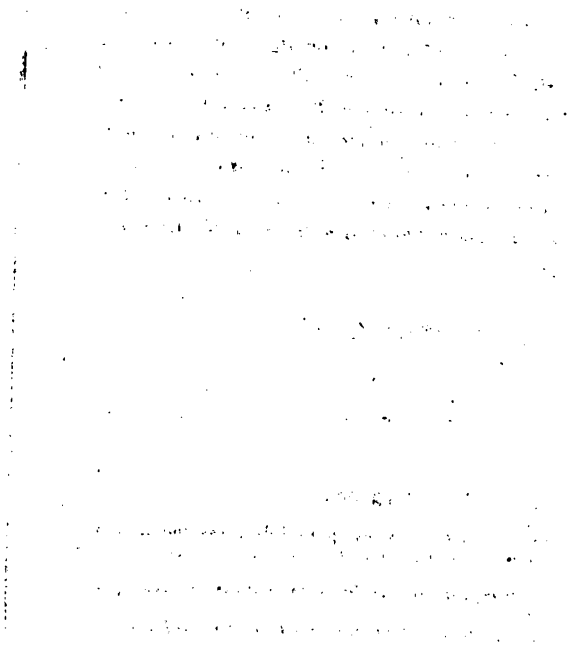
Let true philosophy, chastened and humbled by reflection, come to the investigation, and the Scriptures have nothing to fear from the result. There are two general causes of infidelity, one is an unwillingness to believe, and the other is a neglect to examine the arguments thoroughly on both sides. And if we should succeed in these numbers in inducing some to peruse some of the able and correct authors, that have written in defence of the Bible, it is all we expect.

THE END.

ERRATA.

Some small literary errours have passed the press, the most important of which the reader is requested to correct, thus:

Page 49, 17th line from bottom, for *if the gospel is ever*, read, *if the gospel be ever*.
" 82, 10th line from bottom, for *orthodoxy*, read, *orthodox*.
" 163, 15th line from bottom, for *believe*, read *belief*.
" 183, 16th line from bottom, for *who should*, read, *who shall*.
" 212, 5th line from bottom, for *is the heavens*, read, *are the heavens*.
" 214, 13th line from top omit the word *have*.
" 304, 3d line from bottom, for *sufficiency*, read, *inefficiency*.



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